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and Current Anecdotes

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## "Where Do I Come In?" Asks The Human Being

John Siddall, Editor of The American Magazine

[For you this is the most important article that has appeared in The Expositor for a year. Applied to your preaching and choice of sermon topics it should increase your audiences 25 per cent. It was written by John Siddall, editor of The American, which now has a circulation of 1,600,000, which equals an audience of over a half million. He wrote it for contributors to The American, and I asked the privilege of giving our 20,000 preachers the benefit of his experience. It was not written for general publication, but by his special permission you have the benefit of it.—Ed.]

What interests people? One thing only interests all human beings always, and that is the human being himself.

There you have the gist of the matter. No prescription can beat it—if you want to know how to get at people and grip their attention.

Every human being likes to see himself in reading matter—just as he likes to see himself in a mirror. The ideal article for any publication (so far as "reader interest" is concerned) would be one in which every reader could find his own name.

The ideal illustration would be a group photograph of all the readers, so that each reader could have the fun of finding himself in the picture.

Once in a while the newspapers print a flashlight photograph of a thousand men having a banquet together. When they do, each one of those thousand men takes a special interest in that photograph. He shows it to his family, and he invents ways and means to bring it to the attention of his neighbors.

One reason fiction sells so tremendously is that human beings, as they read it, keep putting themselves in the places of the various characters. They wonder whether they would have done what the people in the story did. Biography and autobiography are popular for the same reason. They give the reader a chance to compare his own life story with that of the person described in the book or article.

Newspapers are read widely because the individual reader sees himself constantly in the paper. I do not mean that he sees his own name. I mean that he reads about things happening to individuals which might happen to him, and he keeps comparing himself with what he reads.

For example, he reads in the newspaper that so-and-so has just fallen out of an eleventh-story window and broken his neck. He thanks God that he himself has not broken

his neck, and he also goes home and warns his wife and children to be more careful about windows. Furthermore, he is more careful himself!

Again, he reads in the paper that a certain man has come into possession of ten thousand dollars from the estate of a dead brother, and, meditating on his own connection with what he has been reading, he wonders when that old uncle of his is going to die and leave him that dollar and a half which he has been waiting for since 1880.

Country newspapers have enormous circulation in proportion to the population they reach. It is not uncommon for half or three quarters of the people in a little town to take the village paper. The reason is obvious—the country paper is personal to its readers. Its columns are almost like a private letter from a member of the family.

If a New York newspaper could get that close to its readers it could have three million circulation. But it can't. Besides, the people of New York are not that close to each other. They don't know each other well enough to be interested in such an item as the following: "T. Willie Rockinghorse, our genial Broadway grocer, has been suffering with the grip and has gone to spend a week with his aunt in Philadelphia."

The reason so much reading matter is unpopular and never attracts a wide-reading public lies in the fact that the reader sees nothing in it for himself. Take an article, we'll say, entitled "The Financial System of Canada." It looks dull, doesn't it? It looks dull because you can't quite see where it affects you.

Now take an article entitled "Why it is Easier to Get Rich in Canada Than in the United States." That's different. Your interest is aroused. You wonder wherein the Canadian has an advantage over you. You look into the article to find out whether you can't get an idea from it.

Yet the two articles may be basically alike, differing only in treatment. One bores you and the other interests you. The other interests you because the writer has had the skill to translate his facts and ideas into terms that are personal to you. The minute you become personal in this world you become interesting.



I remember a speech on advertising made by a New York advertising man, Mr. Elon G. Pratt. In his speech Mr. Pratt said that some advertisers never seem to learn that in their advertising they talk too much about themselves and not enough about those to whom they would like to sell their goods. Then he drove his point home as follows: "Too much advertising is written around the I of the advertiser rather than the you of the consumer."

That remarkable sentence, if taken to heart and acted on by those who are in need of its teaching, would be worth millions of dollars. It often represents the difference between failure and success—not only in all forms of business but in politics, journalism and the social relations. The man who refuses to use his imagination to enable him to look at things from the other fellow's point of view simply cannot exercise a wide influence. He cannot reach people.

Underneath it, somehow, lies a great law, the law of service. You can't expect to at-

tract people unless you do something for them. The business man who has something to sell must have something useful to sell, and he must talk about it from the point of view of the people to whom he wants to sell his goods.

In the same way, the journalist, the preacher, and the politician must look at things from the point of view of those they would reach. They must feel the needs of others and then reach out and meet those needs. They can never have a large following unless they give something.

The same law runs into the human relation. How we abhor the man who talks about himself—the man who never inquires about our troubles, our problems; the man who never puts himself in our place, but unimaginatively and unsympathetically goes on and on, egotistically hammering away on the only subject that interests him—namely, HIMSELF.

Listen to the other fellow—at least a part of the time—if you want to do business with him.

## A Christmas Parable Of Safed The Sage

### The Sermon of the Little Child

There was a day in Early Winter, when the sun had set, and the daylight grew dim. And I entered the House of God. And there cometh ever upon me as I enter a feeling of Reverence, and a sense of the Beauty of the place. For if the Sun be shining, then is the place flooded with Golden Light; and if it draw toward evening, then is the light less, but richer and more peaceful.

And I heard as I entered a Small Voice, and I beheld a Small Light. And they were Very Far Away, even in the Pulpit.

Now the Light was the Light of the Electric Lamp that is fastened above the Pulpit. And it sheddeth its beams not toward the Congregation, but backward, and downward. For it is Hooded.

And Between the Top of the Pulpit and the Hood of the Light, I beheld a little Face. And the Face was Rosy, and it was fringed round with Golden Hair. And the little round Mouth was open, and the Front Teeth were gone. And there stood the Daughter of the Daughter of Keturah. And she stood upon her Toes, that she might look in the face of the Congregation. And the Congregation sat on the Front Seat, very Attentively. For he was her Little Brother, whose age is Three. And he hath Great Admiration for his Sister, who hath late become Six.

And she held a Book in her Little Hands, and she sang. And he also sang. And when the song was finished, then did she climb up into my Great Chair and sit down.

And I also sat down, but far away, and I listened while they twain went through the Service. And the Daughter of the Daughter of Keturah was Grandpa, and her little Brother was the Congregation. And at the end of each part of the service did she climb up into the Great Chair, and presently did she climb down again and do the next thing.

And she came unto the Sermon. And she said,

Once upon a time there was a Cruel King. And he was not kind to the Little Jesus. And Joseph and Mary were kind to him. And they took him and went into Egypt. And Mary rode on a donkey and carried the Little Jesus in her arms, and Grandpa has a picture of it. And we must be kind to Jesus. When we see a little Kitten that Mews at the door and has no mother, do we be kind to it? Yes, yes. And when we see a little Birdie, do we be kind to it? Yes, yes.

And when she said, Yes, yes, then did her brother also say, Yes, yes; for that was his Amen. And when she had finished, she clapped her hands and applauded her own sermon, for ministers also do the same, though not so frankly. And her brother he also applauded.

And she said, Hullyhoo Root is here. Would he like to say a few words to the children?

Now I had not known that she had seen me, nor had she ever before called me Elihu Root; but as she was Grandpa, I had to be some one else. And she hath a long list of distinguished friends, whose names she useth very freely. And what I or Elihu Root said to the children mattereth not.

But this will I say for myself and for Elihu Root and for all men unto men and women everywhere—Be kind. For the miracle of Bethlehem is repeated wherever a child of God awaiteth a deed of love from any other child of God. In more than one place on earth hath there been an Inn with no room for the Christ. And when the Christmas Day cometh once again, give not alone to those who give unto you again, but be kind. When thou seest a Friendless child, and thou dost be kind unto him, hast thou done it unto Jesus. And if there be a home in need, and thou dost minister thereto in love, hast thou been kind to Him.

And the angels shall answer, Yes, yes.



# Geography Of Texts

## The Mountains of the Bible

Wm. L. Stidger

Author of "Outdoor Men and Minds," "Giant Hours with Poet Preachers."

["The Trees of the Bible" will be the subject of this series in the February Expositor. Ed.]

No wonder that the writers of the Bible, and indeed writers the world over and the centuries through, have used, as their most telling and striking figures of speech, the mountains.

What thing about us is so stable, so reliable, so friendly, so life-giving, so abundant, so majestic, so high, so God-like, so holy, so Eternal, so faithful, and so staunch as the Mountains, the "Mothers of Rivers."

The similes that are commonly used by preachers and writers, with mountains as the comparison, are enough to fill a page and every one of them will be found in the Bible.

They are:

As high as the mountains,  
As majestic as the mountains,  
As staunch as the mountains,  
As reliable as the mountains,  
As everlasting as the mountains,  
As stable as the mountains,  
As true as the mountains,  
As near to God as the mountains,  
As God-like as the mountains,  
As abundant as the mountains,  
As rugged as the mountains,  
As steep as the mountains,  
As fertile as the mountains,  
As friendly as the mountains,  
As life-giving as the mountains,  
As faithful as the mountains.

And so it goes. Figures of speech to teach great spiritual truths with the mountains as backgrounds are common in the Bible; common in the sense of occurring frequently, but wonderfully uncommon in their beauty and depth of meaning.

"The lonely sunsets flare forlorn

Down valleys dreadfully desolate;

The mighty mountains soar in scorn,

As still as death, as stern as fate!

The lonely sunsets flame and die;

The giant valleys gulp the night;

The monster mountains scrape the sky;

The eager stars are diamond bright."

And in these two verses Robert Service personifies the mountains as "scornful," "mighty," and in the act of "scraping the sky."

What a thrilling sight it is to see God put the mountains to sleep at night; to watch him spread, first, a glorious crimson blanket over them, and then, over this crimson blanket, a purple robe as befits the slumbers of a king. Then often when God thinks the mountains will be too chilly, in between the royal robe of purple and the crimson blanket he slips in a lighter robe of pink and salmon color. Then when he has the little hills, and the great old pines, and the tiny bushes, and the flowers and grasses, and the birds in their nests, and the myriad baby leaves tucked in for the

night, God sings them to sleep with his running streams and his winds whispering in the leaves, and murmurings through the valleys. And, as you watch God putting the mountains to sleep, the tenderness of the God of the mountains and of the little hills is more beautiful than the twilight hills. It is a wonderful privilege to watch the mountains put to bed at twilight.

And then to see God awaken the mountains is no small privilege. First, he sends the winds before the dawn and with them the heralds of faint light that tell of the coming of the bridegroom of the morning. It is as though God would awaken the mountains, gently as he put them to sleep. Nature is gentle at times, as a mother awakening her child. She does not go yelling and clamoring, and shouting into the child's room to awaken it. She does not shoot a gun off or drop a book, or yell at the child. She does not want to awaken it too abruptly. She is sweetly gentle about it, and whispers its name like a morning prayer: "Betty—Betty—Baby dear—has mother got a baby here?" And so God awakens the mountains and the grasses and the little hills; so gently, so sweetly—first the winds before the dawn—and how softly they blow, so softly that were you awake you could barely feel them on your cheeks. But it is a stirring wind, this wind before the dawn, and the mountain begins to yawn and stretch.

Then God sends with sudden beauty a chorus of bird songs, louder than the wind before the dawn, and with it a greater burst of light across the eastern hills. He has now touched the cheeks of the sleeping mountains and is shaking his children gently. The trees begin to sway in the wind, and a white light streams in through the windows of the sky. It is a glorious thing to see and hear.

Then suddenly the dawn comes up, and the bird chorus is in full blast; the wild things are clamoring with hunger, the winds are sweeping through the pines, the mountains are shouting with joy at a new day and God is glad. His children are awake and ready to be fed, and ready for work, and ready for play.

Poets and artists and prophets have always loved the mountains. Jesus Christ, the great poet and artist and prophet of all times, found a place to rest and pray on the mountains of Judea.

Bret Harte was a lover of the Rocky Mountains and Joaquin Miller sings his "Songs of the Sierras" with a love and charm that makes them our mountains also. Whittier loved the White Mountains of New England, while Irving lived among and immortalized the rolling mountainside of the beautiful Catskills. Angelo saw his first vision of marble glories as he gloried in the far-off beauties of the majestic Alps, and Robert Service has sung us the songs of Alaskan peaks and glaciers.



John Muir makes us live with him on old white Shasta's snow-blanketed sides, or scale with him Yosemite's precipitous cliffs, or journey with him up Ranier's ice-bound pathways.

And we of lesser fame have our mountains and love them.

I wandered as a boy over the Allegheny mountains and sang as a boy that song which thrills all men born in that state whose motto is "Mountaineers are Always Free," the beautiful melody of "Those West Virginia Hills."

But in recent years, mine has been the glory of being boon companion with the Sierras. Mine has been the glory of living within sight and sound of Mt. Shasta, "the noblest Roman of them all." I have watched Mt. Shasta belch its streams of crystal snow-born water out across the valleys of California. I have heard its thundering avalanches and have watched the slow creeping glaciers. I have seen it fling its snow-banners to the winds of winter and I have seen it through the shadow of night time. I have watched a crimson sunset further glorify its immaculate beauty, and I have seen storm clouds scowling about its ever-dominant head. I have watched it go to sleep and awaken in the morning.

"I have stood in some mighty-mouthed hollow Plumbfull of hush to the brim;

I have watched the big husky sun wallow  
In crimson and gold, and grow dim.

Till the moon set the pearly peaks gleaming  
And the stars tumbled out neck and crop,  
And I thought that I surely was dreaming  
With the peace of the world piled on top."

And not only the poets, painters, prophets and preachers outside the sacred precincts of the Bible love the mountains and use them as mediums of thought conveyance, but the Book itself is full of mountains.

#### **Mountains of the Bible.**

There are three scientific explanations for the origin of mountains, and we find all three of these explanations accounting for the mountains in Biblical lands as well as in our own great country.

The first is, mountains by elevation, the second is, mountains by erosion, the third is, mountains by accumulation.

By elevation:

Many mountains, and many ranges owe their origin to upheavals from beneath that came during the geological periods, when the forces of under-world Nature were, like a huge elephant, humping its coast-long back, bulging the surface of the earth into the skies. Thus came our Rocky Mountains and our High Sierras, and if you want a beautiful scientific narrative of how this came about, with a poetic background, read Edwin Markham's "California the Wonderful." In addition to our own western mountains, are the Scandinavian and Grampian ranges, the ranges of North Wales, those of Bavaria, and the Biblical Sinaitic group between the Gulfs of Suez and Akabah. The Alps and the Pyrenees were also a part of the world's upheaval.

By erosion:

Many mountains which stand off by themselves, and mountain ranges running for thou-

sands of miles owe their origin to the erosion of the lands around them. This is true of our own ranges of the Colorado in North America, where by rains and the chisel of the Colorado river not only a great mountain range was cut out and the plateaus leveled, but a beautiful Grand Canyon was left over in the making. A range called the Jura in Switzerland came about in this way, as did a range in South Wales.

In Biblical lands, Upper Egypt, Edom, Moab, Southern Judea, the Lebanon range, with the dome-like Mt. Hermon, which every winter hoards its snows to pour into beautiful Galilee—all owe their origin to erosion of the tablelands about them, leaving these ranges and single lone mountains standing out by themselves. Thus came Mt. Hor where Aaron died.

By accumulation:

What a marvelous story the story of accumulation tells! It might be called the snow-ball method. Thousands of cities have literally been buried by accumulation. In some places we see four and five cities on top of one another which through the succeeding centuries have been buried by accumulation. It has seemed almost impossible, but we who live close neighbors to sand dunes know that it is possible. If you don't believe it, go out on the dunes and see how in one sand storm a fence and a house will be buried almost over night.

But accumulative mountains usually come by the eruption of volcanoes, either out of the sea or on the land. These belching holes throw out millions of tons of debris which through the aeons piles itself up into a mighty mountain.

The Auvergues in Central France were formed in this manner; Vesuvius and Etna, two great isolated mountains, were formed in this accumulative manner.

In the region east of the Upper Jordan, called in the New Testament Trachonitis, there are several extinct volcanic cones rising above the surface of the plains. Still further east in Bashan a grand range of volcanic mountains dominates this wild land. In Central Arabia is another range thus formed. Not far from the famous Mohammedan Mecca and Medina are such mountains, although they were probably thrown up even before the advent of man and the story of the flood.

#### **Biblical References to Mountains.**

"The mount of God." 1 Kings 19:8.

So Mt. Horeb and Sinai were called, not only because they were majestic, but also because Biblical chapters of the great drama of religion, enacted among their rocky peaks, have made them memorable.

"The mount of the congregation," Isa. 14:8, "The mount of assembling," refer both to the dwelling place of God and to places where the Israelites met to worship.

Mountains are appealed to in the Bible to cover the guilty from God's wrath, Rev. 6:16; to witness his dealings with his people, Ezek. 36:1, 4; they "skip," or tremble, awestruck in the presence of Jehovah, Psa. 114:4, 6; they are referred to as hiding places, Gen. 19:17;



as hunting and grazing grounds for cattle and sheep, *Psa.* 50:10; and as beacon stations, *Isa.* 30:17.

Some of the most memorable and far-reaching scenes of the Bible were enacted on mountains. Mt. Moriah was the scene of Abraham's intended sacrifice of his son. Here the sword was lifted; here the prayer prayed! here a father's heart was tested supremely, and here a lover of God triumphed. Mt. Sinai is a name to conjure with in Biblical history for great scenes and gigantic moments. Mt. Hor, the scene of Aaron's death, shall be forever sacred to the lover of Holy Writ. The Mount of Olives, overlooking Jerusalem the Golden, memorable for many incidents of the great story of Christ (almost as significant an out-of-doors spot as the shores of blue Galilee) is most memorable because it was from this mountain and down its sides that Jesus walked on the morning of his Triumphal Entry into Jerusalem.

The Mount of Transfiguration is in dispute as to its exact location. Most authorities, however, agree that it was one of the foothills of Mt. Hermon. What more appropriate spot for this great scene! There it stands overlooking the Lake of Galilee, whose waters, as we have seen, each spring it raised because of its melting snows; what more appropriate spot than the sides of that mountain, towering above Caesarea Philippi. The greatest enunciations, including the Beatitudes, were given on mountains. "Mountain-Top Experiences" has come to be a part of the very religious phraseology of our belief. And there is no child that does not know what this figure of speech means.

#### Truths Taught By the Mountains.

Just as has been the case in every outstanding feature of natural life the writers of the Bible used the mountains to teach their great truths. They recognized the fact that mountains inspire worship.

Fuji-san, the great mountain of Japan, is the worshipping place of the entire Japanese Empire. No loyal Japanese ever passes that sacred mass of mountain greatness without making his reverent obeisance. One Christmas eve, with a number of others I was at Angel Island. We were trying to make a group of Japanese immigrants, which included several Geisha girls, happy on that evening of all evenings. We showed them several reels of motion pictures, but got no response from them. They were like little brown imitations of the Sphinx, as far as any joy on their faces showed. Then we showed on the screen a picture of Fuji. There was instant response. Little peals of joyous laughter came from those Geisha girls. There was a sudden commotion, and, much to our surprise, in a twinkling they were bowing to their knees before that great mountain.

On the summit of Shasta's peak there is a little protected box in which some reverent soul has placed a Bible, and here those who worship God read a bit of his book and pray on that great summit.

Bishop Quayle says that they "suggest eternity," and he further adds: "Compared with Mt. Tacoma, the immortal sphinx is but a child in years."

Mountains are so high that they seem naturally to lift us nearer to God, and they also take us further away from the sordidness of the world, away from the "mud and scum of things;" up into the clean air, and the purity and sweetness where stars shine and God is.

Mountains also suggest steadfastness.

In the midst of this turbulent age, with the world full of restlessness and uneasiness it is good to look unto the hills.

"I will lift up mine eyes unto the mountains, from whence cometh my help." *Psa.* 121:1.

The mountains seem to be about the only stable, steadfast things on earth, and they give us new strength when we live in their midst during these restless years.

I lived within sight of Mt. Tamalpais for three years in San Francisco. I saw it the first thing in the morning and the last thing at night. I watched the golden glory of the Golden Gate flood its brown sides and I watched the white fog of a new morning cover its rugged outlines.

I have seen great floods of fog pour in from off the Pacific ocean and completely hide its rugged form, but I have never at any time doubted that, when the fog rolled away or was dissipated by the sun, my old faithful friend would still be there. It always was. It was steadfast.

San Francisco was shaken to dust by the great earthquake and then the dust went up in ashes, but old Tamalpais was undisturbed by that terrible calamity. There it stood faithful, steadfast, like a true friend who stands by one when trouble comes. Such are unmoved.

So may our friends be; so may our ideals be; so may our hope in eternity be; so may our faith in God be; so may our belief in good and in Jesus Christ be; so may our loyalty to the church be; and our love for our home and our loved ones; so may our belief in things high and holy; so may the staunchness of our lives be; as steadfast and as faithful as the mountains.

They suggest many other things; they suggest abundance, they suggest shelter, they are the "Mothers of Rivers," they are the hope of the valleys, and of humanity; they are the beacon lights of the world, they are the guide posts of the mariners coming in from sea, as Miller says; but more than all other things they suggest Steadfastness, and they suggest Worship—these two stand out like two great twin peaks themselves in a glorious range of mountains, these two and none other; these two snow-crowned and gleaming in the sunlight of eternity; Worship and Steadfastness.

And at last the hope of the world gleams from a mountain top, where Calvary's cross arises with its form of hope through the centuries. I have seen Mt. Shasta all day long through the distance and near at hand, and it has been a glorious sight. I have seen Mt. McGregor, that last home of General Grant. One Sunday morning I climbed to its top, and standing on the place where Grant used to stand to look out over the valley of the beautiful Hudson, we took out our Book of books

(Continued on page 358)



# And Andrew

Rev. Fred Winslow Adams, D. D., at Trinity Church, Springfield, Mass.

**The Short and Simple Annals of a Soul Winner.  
A Seven-Reel Feature Study of the Gospel  
Fisherman Who Founded the Win  
One Legion.**

"And Andrew." Hyphens are not popular in our day. Of course, the question of the hyphen depends on what the hyphen connects. But at best a hyphen is only a hyphen. Andrew was a hyphen. Three synoptists who tell the story of Jesus, merely catalogue Andrew's name. Then it is apparently out of respect for his great brother Peter. The record runs—"Peter, and Andrew his brother."

The fact that he brought his brother Peter to Jesus is not thought worthy of mention by Matthew, Mark or Luke. Andrew would have been a blank to us for all time but for John. If you want spiritual insights read the Gospel of John. John rescues Andrew from being merely a name in a catalogue. He glimpses the spirit of this humble fisherman and shows us what manner of man he was. He magnifies the hyphen. He makes one feel that after all there is a place for a man of one talent in the world—that a good hyphen or coupler is as essential to moving the train as is the engine itself. And Andrew was the right sort of hyphen. He connected men with Jesus. He was not a preacher. He was not an organizer. He was not a leader. Though the brother of Peter he never seems to get into any of the great moments Peter had with Jesus, like the Transfiguration. We read frequently that Jesus took with him "Peter, James and John." But on these occasions with a single exception there is no mention of Andrew. If he was sometimes there the fact was not thought worthy of record. Peter and John were individualists—great leaders. Andrew co-operated. We are beginning to understand today the overwhelming value of co-operation. A few must lead, but co-operation is as essential to success as leadership, and is a far wider field of opportunity.

Abraham Lincoln once wrote his autobiography in a sentence—"The short and simple annals of the poor." Andrew's biography would need only the change of a word—the short and simple annals of a soul winner. It was Phillips Brooks who said, "I would not go across the street to shatter any man's idol, but I would go around the world if God would let me, to save a soul." Phillips Brooks might well have caught this ideal from Andrew the fisherman of Bethsaida.

Andrew is mentioned seven times in the Scripture, so I entitle my life of Andrew, "A Seven Reel Study of a Gospel Fisherman."

## **The First Reel—A Seeker After Truth.**

Andrew from the first was a seeker after truth. He was a fisherman. But a fisherman does not fish all the time. One day John and Andrew found John the Baptist, a new prophet, and became his disciples.

As they listen to the prophet this day Jesus appears.

John the Baptist turns and says, "Behold the Lamb of God who taketh away the sin of the world."

While others were seeking business, pleasure, profit, John and Andrew had been seeking spiritual truth. Men usually find what they earnestly seek.

## **The Second Reel—Andrew Finding Christ.**

Andrew and John turn to speak to Jesus. They go home with him.

I wish I knew what Jesus said that day to these first two converts. I would like to know also what Andrew got from what Jesus said to him—and that I do know, and I can tell you. Jesus must have spoken about his Messiahship, for Andrew's own words were:

"We have found the Messiah!"

Marconi must have been thrilled that day in Newfoundland as he heard the first click, click of his wireless apparatus, that told him he had discovered the power to send and receive a message overseas. I can imagine that was something like the rapture that filled the soul of Andrew when he discovered that Jesus was the Messiah. That discovery changed his entire life.

## **The Third Reel—Andrew a Soul Winner.**

He went and told his brother Peter. And—notice the importance of the hyphen now—and—"He brought him to Jesus." We read that Andrew first brought his brother, Simon Peter, and we infer from the wording that John also brought his brother, James. "Andrew first findeth his brother Peter, and he brought him to Jesus."

That seems a small thing for him, but men and women tell me they would rather try to bring almost anyone else to Jesus than a member of their own household. Did you ever try to bring your partner to Jesus?

Simon Peter was Andrew's partner as well as his older brother. Peter was the last man to second what some one else began. He was a self-willed, self-opinionated man. And yet Andrew brought him to Jesus. How did he do it?

What did he get when he himself found Jesus? He got a new experience. He came to a new faith. He found an objective for life. With these three things—a new experience, a new faith, a new objective—it was easy for Andrew to win to Christ his brother Peter. Rub up your experience and it will be easy for you.

Andrew had caught the program of Jesus: "The Son of Man is come to seek and to save that which was lost." And immediately Andrew prepared to carry out the program of Jesus so far as he was concerned. This modest, unassuming fisherman had all unconsciously founded the Win One Legion. And it was really such a simple and yet such a wonderful thing that Andrew did that day, that anyone can do it—even one-talented folk.

It is a holy contagion, this winning men. Andrew won Peter, and John won James. The next day Jesus called Philip and he won Na-



thaniel. Not so many days after Peter was winning thousands. It is as true today as then. E. R. Graves, a commercial traveler, got Samuel M. Sayford, a merchant who was an unbeliever, to write his name on the former's prayer list. And Sayford won to Jesus a year later became a Y. M. C. A. and college evangelist. Among others he brought F. K. Ober, of Williams College, and Ober later won John R. Mott, a student at Cornell, for Y. M. C. A. work, and Mott—well, I have started an endless chain. Andrew brought Peter and Peter brought 4,000 in one day, but great as were Peter's activities they were small and provincial compared with the world leadership of John R. Mott.

Don't you suppose Andrew got a royalty on all those Peter brought to Jesus, and that Graves got royalty on the harvests of Sayford, Ober and Mott? I do. There is no end when you bring some one to Jesus, and there is no beginning until you bring some one to Jesus.

#### The Fourth Reel—A Busy Man.

Andrew with his brother Peter was busy fishing when Jesus called him to life service. "Follow me," was the Master's summons, and "I will make you to become fishers of men." This call of four fishermen marks the beginning of that consecration to life service which has always been the power of Christian advance.

A busy man at his work, a faithful man at his work was Andrew when Jesus called him. These are the sort of people Jesus wants. Because Andrew and Peter and James and John were busy they were the sort of men to whom he could commit the building of his kingdom.

Dr. John L. Fort, when pastor of First Church, Gloversville, asked a young lawyer to take a place on the official board. His reply was:

"I am so very busy getting started, that I could not really take the time to do that job and do it right."

Dr. Fort looked that young lawyer in the eye and said:

"Can you afford to succeed in any sort of business without giving a part of your time to Jesus Christ for definite Christian work?"

The young lawyer said:

"I never have thought of it in that way," and he took the position, and became an active church worker.

God wants the busiest men in America for the biggest job in America—the Christianization of the world. He wants you. It is no easy task to win a man for Jesus, until you learn the art, but it is then great sport. Do you like fishing when the trout bite and are gamey? "Follow me, busy men, and I'll show you the best sport of all, how to catch men." I believe men are always hungry for the Christian message. Bishop John P. Newman was won to Christ by a man saying, "My boy, God wants your heart." Bishop Warren, when he entered college by a Junior presenting Christ to him, as they took a Saturday morning stroll, Bishop Berry by a friend who took him into a barn and prayed with him. John B. Gough by a hotel waiter, who called him 'Bro.' Gough. Dwight L. Moody by his Sunday School teacher

who came into the store where he was clerking and presented Christ, Col. Hadley by a conversation with Chaplain McCabe in a railway station, Chief Justice Chase by a letter written by the pastor of Metropolitan Methodist Church, Washington. Whitfield won a family to Jesus by writing them a message on a window pane with a diamond. Charles Guthrie, General Secretary of the Epworth League, was won by his chum. W. G. A. Miller, purchasing agent of the American Bridge Company, Pa., is winning men daily in business hours, at luncheon, on the train, just by frankly presenting the claims of Christ. A young woman in this church won an atheist two years ago, first by being kind to her, and today that atheist is a noble Christian worker in a big western city. What others are doing you can do, you must do, you have pledged to do, God helping, you will do.

#### The Fifth Reel—An Apostle.

Matthew, Mark and Luke each give a catalogue of the Twelve Apostles. Peter heads the list. "Simon Peter, and Andrew his brother." Andrew is under the shadow of his greater brother, but he is one of the twelve men to have conferred on them the distinguished service cross of Jesus Christ—from which all other service crosses since, down to the present world war have derived their symbolism. Andrew was one of the Twelve of the Original Legion of Honor. And why had Jesus selected him for this highest of mortal honors? Because Andrew had caught the spirit of Jesus' program. He had learned to lead men to Jesus.

#### The Sixth Reel—A Scout.

Andrew is next revealed as a Scout. Perhaps if we had all the facts we would find he was the originator of the Boy Scout movement.

Five thousand men beside women and children had been listening to Jesus on the mountainside. Jesus called Philip, and said:

"It is time to eat. What are we going to do? Look at the crowd there."

Philip said:

"Well, let me see. Why, it would take two hundred pennyworth of bread for each one to have even a little. I don't know where we would get it."

Andrew spoke up:

"Here is a lad with five barley loaves and two small fishes; but what are they among so many?"

I should say—what are they among so many? But Andrew saw the only thing in sight, and he mentioned it. Jesus took the lad's five loaves and the two small fishes and he blessed them and said:

"Give them to eat:

It was because these men took the five loaves and two small fishes that they were multiplied and the 5,000 were fed. And all because Andrew brought a boy to Jesus. You know how the disciples felt about children. You can appreciate how disconcerted the disciples must have been when to solve the problem of feeding 5,000 people Andrew suggested a boy—only a boy. Only a boy was Samuel when he cried in the night, "Speak Lord for thy servant heareth." Only a boy was David, when selected by Samuel for King of Israel. Only a boy of



twelve was Mozart, standing on a chair, directing an opera of his own composition at Milan. Only a boy was Bryant when he wrote his immortal *Thanatopsis*. Only a boy was Abraham Lincoln when in a New Orleans slave market he said under his breath, "If I ever get a chance to hit that thing I'll hit it hard." Only a boy was John Hay when he left school to become private secretary to Lincoln. Only a boy was Thomas Harrison when as boy preacher he was winning thousands to Jesus. Only a boy handed a nickel to Chaplain McCabe when he asked a million for missions, but the boy's act was a slogan for a new day in missions. Only a boy with his luncheon, but Andrew brought him to Jesus and his sandwiches fed five thousand people.

Did you ever bring a boy to Jesus? I had a young man in my church in Schenectady, who walked home with a young Scotch boy who was in his Sunday School class, and talked with him about Jesus. That boy said:

"Nobody ever talked with me like this before."

The teacher became so interested that when they parted it was two o'clock in the morning, but he had brought him to Jesus.

A man came to Dr. Lucas, when pastor of Trinity Church in Albany, and said:

"I want to talk with you about my boy. I think a great deal of my boy. There is a big future for him. He wants to join your church. I don't think he is old enough. I think it would be a mistake and I don't want him to do anything that would interfere with his career. Maybe you had better talk with him and advise him to wait awhile."

The pastor said: "You are right; it would be a reflection on you if your son should join this church while you remained out of the fold. But it would be a greater mistake yet if you hindered his progress in the kingdom of God, why don't you come with him?"

The man answered:

"You are not asking much."

"Yes, I am. I am asking that you lose your life that you may find it, just as your boy has lost his life already that he may find it."

And that shrewd business man's heart was touched. He saw the force of the argument and joined the church with his son. If we win the boys and girls for Jesus we shall save the world for tomorrow.

### The Seventh and Last Reel—A Missionary.

Three years have passed since Andrew brought Peter to Jesus, and Jesus himself is going up Calvary. That last week, some Greeks came seeking Jesus. They saw Philip and said, "We would see Jesus." Philip went and told Andrew—why not Peter? Why not John? Perchance they were too busy. He told warm-hearted Andrew—that was publicity—and Andrew went and told Jesus—that was world evangelism. That moment Andrew was a foreign missionary. Before Paul's imperial day it was Andrew who opened the gates of the gospel to the outside world. Only a hyphen, but he had connected the Gentile world with Jesus.

If the million soul crusade is won, it will not be by a few shining Peters, winning multitudes of trail hitters, but by a multitude of humble Andrews, each winning souls one by one.

The last we hear of Andrew by name is at the end of this same day when Mark tells us that Jesus talked privately with Peter and James and John and Andrew on the Mount of Olives. To these four men Jesus made the Mount of Olives a mount of vision of the need of the world. Andrew had come to his own as one of the big four—Andrew, seeker after truth, finder of Christ, soul winner, life service enlister, apostle, scout, missionary and man of vision. The thing he symbolizes for all time is this:

"He that winneth souls is wise,  
And they that are wise shall shine  
As the brightness of the firmament,  
And they that turn many to righteousness  
As the stars forever and ever."

### SACRED SCRIPTURES IN MODERN ENGLISH

As ministers who are personally familiar with the Bible our minds often become deep-grooved and we think in habitual paths. As beautiful as the King James Version is in its English diction we sometimes crave the Revised Version for a change in expression to arouse a fresh interest. It is refreshing to get hold of a different translation, say the French or Italian or the German. We have known ministers who read the Bible through in these translations in order to discover new angles of truth. The writer well remembers the joy he once had in learning Hebrew so that he could "dig" around the roots of Bible words and see from the point of view of the Oriental. Greek offers the same possibilities to the man who will study the New Testament diligently.

Now here is a Bible in Modern English representing the conscientious labors of the learned Ferrar Fenton for a period of fifty years. He has been doing this hard, but joyous labor, of exploring about the roots of Hebrew, Chaldee and Greek and has produced, as a result of a lifetime of investigation, a translation of the Bible that is sufficiently valuable to have for its publisher The Oxford University Press. That is guarantee of scholarship and value. This translation aims to be unprejudiced, and is printed in such an interesting paragraph form that it appeals to the eye and the literary sense of the reader. The verse numbering is on the margin and the subject headings aid in finding what one wishes quickly.

We most heartily commend this volume to our readers. Write to The Oxford University Press, American Branch, 35 West 32nd Street, New York City, N. Y. for further information, circulars, etc.

### GEOGRAPHY OF TEXTS.

(Continued from page 355)

and read the Sermon on the Mount, and there we worshipped God. We had climbed to the top of Mt. McGregor, and in that climb we had climbed nearer to God.

But, higher than all of these, more beautiful, more crowned with the light of a great hope, more steadfast, from whose breast flow more streams of mercy and healing than flow from Shasta; although it is only a mere hill, growing higher and mightier as the centuries roll on; majestic, filled with an eternal hope, is Mt. Calvary, on whose lonely top still stands in the heart of the world the lonely Cross of Jesus.



# IS THE WORLD GROWING BETTER?

## Immorality of the Dance, Dress and Theater

"The Menace of Immorality" is the title of a book by Dr. John Roach Straton, published by Geo. H. Doran Co., copyrighted, from which we quote the following paragraphs:

### The Modern Dance.

A secular newspaper, the "Times-Picayune," of New Orleans, in a recent editorial said:

"The trouble with questionable dancing is that there is nothing questionable about it—it is unquestionably bad! In the great up and down of the dance, from the very beginning of history, each periodic dip has reached some revolting level of vulgarity that has forced a revulsion of feeling and 'blue-laws.' . . . There has been a gradual undermining of the sensitive feelings of a large element of the public, until today actions are tolerated and moralities accepted in connection with social functions which, until recently, would have subjected those who gave them to instant ostracism. The present period of dance degradation is **striking at our boys and girls, our young women and men, and thus at the very roots of our future society.**"

In the book is a reproduction of the advertisement of the "Bal-Bleu" ball at the Ritz-Carlton, New York. This ball was given to raise funds for the continuation of the Children's Court. The names of chairmen of the Protestant, Catholic and Jewish churches were announced. A principal attraction was sixty stage beauties from Ziegfeld's "Midnight Frolic." Dr. Straton says:

"The advertisement represented the complete blending of the church and the world in a dance, woman's undress party, and a theatrical ballet, advertised under the auspices and name of religion.

"Here, then, is a complete blending together of the dance, and the most flippant and sensuous side of the theater, with the forces of religion and the people of the modern church! I have also a news account of this ball taken from the papers the day following. This account tells us how the ball went forward, with these theatrical trimmings, and at last that 'Sixty Ziegfeld beauties took part in the frolic, including the nine recently brought from overseas. **Nymphs, fauns, and satyrs appeared in a Greek ballet!**' The names of the ladies who were sponsors for the different branches of the church are also given in this news story, and with them the name of one of our world-famous Baptist laymen is linked up with the ball, because he donated, we are told, a room where was carried on a spirited sale of tickets.

"If those ladies and gentlemen wished to do something for charity, why did they not give their money direct, which is the Bible method? In this day of industrial and social discontent and unrest, because of the inequalities of life, why did they parade in this advertisement the fact that \$50 each was paid for many of the table reservations?"

### The Dance and Vice.

"This advertisement tells us that the money derived from the ball is to 'establish a permanent fund to be used in bettering the physical, mental and moral condition of children (girls especially) brought before the Children's Court.' Do these friends know that many of these children, 'girls especially,' who are brought before the Children's Court, are brought to their moral downfall through the degenerate dance halls of this city, where evil men ply their unholy trade of seduction and ruin?"

### The Church Playing the Devil's Game.

"Wherever the church tries to capture the world by 'fighting the devil with fire,' she herself gets 'captured and scorched! The devil's specialty is fire. Furthermore, and most emphatically, **every right minded young man and woman today will resent the imputation that they can only be won and held to the church by pandering to the giddy and fleshly side of their natures.** No! Christianity means heroic self-renunciation, or it means nothing at all. The only way that the church can really win and hold the young, who are worth the winning, is by the beauty of holiness and the joy of service. **Not to get something upon the low level of fleshly enjoyment, but to give something upon the superb heights of the spirit, is what the true church really stands for.**"

"The Christian church must divorce itself absolutely from the sinful world. Self-sacrifice has in it far more attractive power than selfish indulgences.

### Modern Half-Dress or, Catering to Masculine Curiosity.

"A young fellow writing in a fine, honest way, makes this point, which I think is the fundamental point in the whole matter of the connection of women's dress and vice. He says plainly that the real evil in present styles is not so much the exposure as it is the **evident catering to curiosity and the emphasis upon the sex idea.** He says truly that in the case of the bathing suit or the gymnasium suit, where it is really necessary to have abbreviated garments, it is 'rarely the cause of morbid thoughts among normal men.' Then he says:

"It is the clothing that only half conceals the limbs and the body that is suggestive. I know from the contact that I have had with so many college boys that the sensual thing about women's dress is that which neither conceals nor discloses the body of the wearer. It is the imagination that is called into play that does the havoc."

"His room-mate unburdened himself after a dance one night, as follows:

"Darn the way these girls dress! If they are going to wear clothes at all, why don't they wear enough to cover themselves up?"

"I once heard one of the most famous reform workers of this city explain why she gave up low-cut gowns. She explained how she was ready to start to the theater one



night in such a dress, when her little boy of five said to her, 'But, mother, you are not going that way? You are not dressed.' And then, with trembling voice, she told us how all the evening through, as she sat in the playhouse, she kept hearing that sweet childish voice saying, 'Not dressed! Not dressed! Not dressed!' until at last with the blush of shame mantling her cheeks, and with the realization that a Christian mother should dress differently from the idle and godless women of the world, she drew her cloak about her and went home, dressed for the last time in such a costume! And after this experience she consecrated her life fully to Jesus Christ in the holy work of helping fallen women."

[This was Mrs. Whittlemore.—Ed.]

### Gambling.

"William T. Jerome, when District Attorney of New York County, made a vigorous arraignment of these evils, in which he said:

"When I went into the gambling houses in this city and found there a principal of a great public school playing faro; when I found the I. O. U.'s of officers of the United States army for sums they could not afford to lose and support their families; when it came to my ears that embezzlements and crimes of the character of larceny were committed as a result of losses in gambling, I became convinced that the gambling house, or open gambling, was a very serious evil."

### The Corruption of the Modern Theater—Should Christians Attend?

"I bring here no arraignment of the drama or of dramatic art. A theater of proper character and under proper control might be made an agency for great good.

"The modern theater really began under Christian auspices, with the 'Miracle Plays' and other Biblical themes; and even when secular plays were introduced, the theater was still largely under Christian control. The theater today is following the influences and ideals of the Greek playhouse, which had its origin in the degraded revels inspired by the god of wine, Bacchus.

"Dr. Herrick Johnson, in his 'History of Amusements,' says:

"Dramatic representation had its origin among the Greeks with a troupe of bacchanalians in rude and boisterous songs, interspersed with dances, conducted with a high degree of licentiousness both in language and action."

"This same author says further:

"Theatrical exhibitions became popular amusements among the Romans, just as they lost their stern love of virtue, yielded to luxury, and grew weak and effeminate."

"And as discriminating a mind as that of the late William Winter was also emphatically discouraged concerning the modern theater. In an article in the Philadelphia Ledger, some time since, Mr. Winter said, among other very scathing things:

"The condition of the American theater at the present time, however, is in some ways peculiarly deplorable, and such as no judicious lover of dramatic art can consider without a mingled feeling of resentment and sorrow."

"The plays that are to be found upon the

boards in these later times, he calls 'noxious trash,' 'pictures of the proceedings of infatuated fools and sentimental demireps from the "seamy side" of life.' And he says again:

"The fact is that the direction of the theater has been almost entirely usurped by illiterate, unscrupulous speculators, solicitous for monetary gain and the gratification of their vanity, and under such managerial dominance, the theater, practically, has been surrendered to an uncouth, ignorant, ill-conditioned democracy, unfit to direct anything; and intellect, judgment, and taste are invited to accept and applaud bad for good, right for wrong, filth for purity, ugliness for beauty, the manifestation of disease and decay for 'progress.'"

Dr. Straton says of "Aphrodite," the spectacle play:

"Nothing was left to the imagination. Every appeal was merely to the sensuous and the fleshly.

"It was a nightmare of nude men and women, with bare-legged negro men, in addition to the white men, squirming in and out and rubbing against the practically naked white girls. It was an orgy of sensuality and shame, with men and women, in a condition of almost complete undress, hugging each other, and slobbering over each other, and lolling on couches with each other, and dancing in feigned drunken revelry together.

"What possible good can come to our modern life from digging up this filth from the 'Grove of Aphrodite,' etc., which destroyed that ancient civilization in which it was allowed to flourish? What possible 'art' or entertainment can there be in the silly cavorting of harlots and degenerates?

"Is it not a terrible arraignment of the moral torpor of our citizenship that so little is said and done about these truly horrible conditions? And is it not amazing that Christian people should think it strange and 'extreme' that a preacher should cry out against these evils that are not only corrupting the morals of our youth, but that are striking at the health and the very life of the race! What an indication of our mental and moral paralysis today!"

Archie Bell, a dramatic critic, in announcing "Aphrodite" in the Cleveland Sunday-News Leader, says:

"I'll put it in an ice-shaker, cool it and serve it so mildly that all of the tang may be lost. So remember that it's all coated with frost—as compared with the real thing. It shall be as gentle as expurgation, fumigation and type-written formaldehyde can make it. And yet, I warn you, if you have a weak heart, if you faint easily, or if you feel dizzy when you see a pretty blonde actress wearing a peekaboo waist, stop at this line! Don't read further at the peril of your own conscience and good health, because I mean to attempt to tell briefly the story of Pierre Louys, 'Aphrodite,' which is to be the grand piece de resistance of our theatrical banquet this week."

### Should Christians Attend?

"These considerations now bring us face to face with the practical question, should the Christian attend the modern theater? If we do attend, then beyond any question we help



the theater to destroy the sanctity of the Lord's day and thus to undermine the church. Further, if we attend we help to support all of the sordid commercialism and the awful moral iniquity for which the theater stands. We help to support it by the encouragement of our presence and by the money which we pour into its coffers; and in doing that we cannot avoid the conclusion that we thus help indirectly to cause the fall of other lives. Is it not an awful thing, when we stop to think of it seriously, that some Christians will sit in a theater giggling at the display of gaudy-colored tights upon the stage, when, if they would pause a moment to think, they would realize that the spectacle before them meant the blunting of maidenly modesty and the breaking down of that womanly reserve which, at last, is the bulwark of purity? The price of our merriment and of our enjoyment in the modern theater is too often the virtue and the very soul of those who there entertain us. Unless the fathers of today are willing that their own daughters should display their persons, as the women of the stage are expected to do, then they have no right to encourage and support the theater."

#### Street Carnivals Spread Venereal Diseases.

"The lewd women in a show given in a New York state town performed vile 'oriental' dances and the nasty "hoochee-koochee" dance, and went through other revolting physical contortions, intended to arouse the lower passions of the young men present. When that show was over the manager jumped up and said before the audience left: 'Say, boys, wait a minute. Can you stand anything stronger? Would you like to see the girls go the limit?' Of course many yelled: 'Yes, sure.' Then he said: 'Well, if you will pay a quarter more you can go into the back room of the tent, and see something that will stir your blood. This is the same show we give in the winter time before clubs in the cities, and get a dollar each admission.'

"This observer then describes the revolting and shameful indecencies which occurred in that back room. These things cannot be described here. But that show was allowed to go on several days longer, and these lewd performances were given every half hour, **including all day Sunday!** The Superintendent of the New York Civic League, who saw these things personally, quotes facts later given him by one of the physicians of the town in which that carnival and show were given, proving that—

'More than 100 young men in that town of 5,000 people contracted venereal diseases from that one carnival! Yet these young men were to be the future husbands of the pure, trusting young women of that town. What untold sorrow, pain and domestic tragedies await them!'

[Merchants subsidize these carnivals to bring trade to town. Any Christian merchant lending his influence to one of these carnivals should be dismissed from his church.—Ed.]

#### Moving Pictures.

"These considerations apply also to the re-

lationship between the school and the moving picture business. There are in the United States 281,524 school houses (according to government statistics, 1915-1916), with 622,371 teachers.

"There are in each of the two cities of New York and Chicago more moving picture houses than public school houses. Probably the number of 'movies' throughout the country is at least equal to the total of all public schools.

"The enrollment of children in the public schools in the United States (1916) was 20,357,687, with an attendance of 15,358,927 children from 5 to 18 years of age. The hours of school attendance weekly does not average more than 30 hours during 40 of the 52 weeks per year.

"The moving pictures are open on the average about six hours daily, or 42 hours per week, 52 weeks in the year, and appeal constantly to 60,000,000 people of all ages and occasionally to another 40,000,000.

"It has been estimated by the magazines of the photo play that more than the equal of the entire population of the United States attend 'movies' every month.

"The influence of these picture shows for recreation or play, instead of being directed to subjects that are intellectually and morally healthy, and which thus prove a stimulant and aid to the school, are usually silly, frequently false to morals, and degrading in their tendency, filling the receptive mind of youth with suggestions of every kind of vice and crime and making light of things sacred and pure.

#### KEEP CHURCH AIM BEFORE PEOPLE.

The Christian Church, of Litchfield, Ill., prints the summarized aim of the church for the year in its weekly bulletin as follows:

##### Our Work for 1920 (Summarized)

1. One new member added to the church every Sunday.
2. Two persons consecrated to missions or the ministry.
3. Twenty-seven per cent increase in the missionary budget.
4. More young people to enter Christian colleges.
5. Bible School enrollment increase 100; better equipment; 75 per cent of Bible School over 10 years at morning church service.
6. Closing of Sunday Theaters and moving picture shows.
7. Gospel teams for group evangelism.
8. A Disciple periodical in every home.
9. More tithers.
10. Advance the interests of the Church, and not self.
11. Every member doing something for the Lord.
12. Every member contributing to the building fund by Christmas, 1920, for a new church building.



# What The Tobacco God Cost America

M. E. Poland, No-Tobacco Assn., 1220 Western Ave., Pittsburgh, Pa.

The church can never rise above the spiritual accomplishments of its average member. This member can never rise above the personality afforded by the organization of his own brain functions. Brain functions are perverted by the use of tobacco, and its habitual use degenerates the very cells which afford the physical basis of these functions. A study of statistics relative to this habit indicates there are 35,000,000 users of tobacco in the United States, and 2,700 begin the habit daily.

The age at which we yield most frequently to the invitation of the Gospel is 16 years. The average age at which we begin the use of tobacco is 11 years. And thousands of children begin its use before they are old enough to go to school. We are in the grip of tobacco, and during the last nine years the tobacco bill for the United States has grown at the rate of \$100,000,000 a year.

According to the Treasury Department, we now spend \$2,110,000,000 annually for tobacco. This would pay for all the automobiles purchased in the United States last year and leave a balance of \$110,000,000. The total value of coal dug in the United States in 1915 was \$686,600,000. In 1916 we spent \$914,800,000 for education. The total spent for passenger service in 1916 was \$652,000,000. That year \$290,000,000 paid for all improvements and repairs made on our highways.

The total value of all metals mined in the United States in 1916 was \$992,816,853. The cost of building operations in 51 of the largest cities in the United States in 1916 was \$780,183,970. According to W. B. Hollingshead, statistician of New York City, the churches of the United States contributed annually for all purposes at home and abroad, \$249,778,835, less than one-eighth of our tobacco bill!

According to the Monthly Crop Reporter, published by the Bureau of Crop Estimates, Washington, D. C., 1,901,200 acres of our land were used to grow tobacco in 1919. This is choice land, fertile, easily accessible, and well adapted to the production of grain. In 1917, the average value of an acre of wheat was \$28.53. According to this, \$54,231,236 worth of wheat could have been raised instead of tobacco.

This service, crowded out of our national life by tobacco, should, therefore, be added to our tobacco bill. And it is interesting to note that in 1913, only 1,216,000 acres were planted to tobacco, while in the year 1868 we planted 536,000 acres. The estimate for the crop of 1920 is 1,478,788,000 pounds. Tobacco Companies had on hand last year, 1,234,884,396 pounds.

The Boston News Bureau says there are 2,000,000 persons employed in the manufacture and distribution of tobacco. This includes 700,000 retailers. Besides these, 350,000 farmers are engaged in its culture, and the employees engaged in allied occupations necessary to the traffic, according to this Bureau, are sufficient to make the total number of persons engaged 3,000,000 or one thirty-fifth of our population.

A study of the capitalization of the leading manufacturing and retail tobacco companies listed

on security markets shows an investment of approximately \$1,500,000,000. The United Cigar Company alone expects to sell \$80,000,000 worth of tobacco this year. This company distributes its poison to 1,500,000 customers daily. Census records indicate a total of 15,504 factories engaged in the manufacture of various tobacco products.

According to the latest census, we import \$60,000,000 worth of tobacco annually, and export \$152,965,286. Internal Revenue tax on tobacco has grown from \$3,000,000 in 1863 to \$155,757,278 in 1918. Last year we exported 12,145,539,000 cigarettes. More than half of these went to China.

The Retail Tobacconist quotes Benjamin Duke as saying that 1,000,000,000 cigarettes are manufactured in the United States every three days. Approximately 50,000,000,000 cigarettes were manufactured by us in 1918. In 1902 we manufactured 3,000,000,000 and in 1897, 85,000,000. During these twenty-three years the use of cigars has about doubled.

Dr. Frederick J. Pack studied 210 college students who contested for a position on athletic teams. Among 93 smokers and 117 nonsmokers, the clean boys surpassed the others by 32 per cent. According to Dr. P. E. Henry, intellectual efficiency in high school students who use tobacco is decreased twenty-two and a half per cent.

In March, 1918, a \$2,000,000 fire occurred in Jersey City, lighted by a cigaret. Prof. Henry W. Farnam says that the New York City Fire Department is called out 3,000 times a year by the carelessness of smokers. Last year the State of Pennsylvania lost \$20,000,000 by fire. Insurance officials estimate that one-third of all loss by fire is due to tobacco. This is, in Pennsylvania, a per capita tax of one dollar for last year's tobacco fires. This proportion for the United States adds an additional \$105,000,000 annually to our tobacco bill.

Does tobacco ever cause death? Medical statistics affirm that the death rate in pneumonia among users of tobacco is double what it is among non-users. Dayton, Ohio, reports that its death rate from pneumonia last year is 1 to 1,000 of its population. Using this proportion for the whole United States, the number of annual deaths from pneumonia must approximate 105,000.

Since 35,000,000, or one-third of our population, use tobacco and the death rate among them in pneumonia is double that of nonusers, 52,500 of the deaths from this disease must have occurred among users of tobacco. And since half of these would have recovered had they been clean, 26,250 of these deaths were caused by tobacco!

And when we reflect that the death rate among users of tobacco exceeds that of nonusers in every disease, and that many chronic diseases are traceable to, or are aggravated by the tobacco habit, the total of our annual deaths from tobacco staggers the intellect! Then we begin to see a serious side of the statement, which dares occasionally to venture into print, that tobacco is slaying more people than war!



# The Problem Of Evil

Arch-deacon Paterson Smyth, in "God and the War"

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## I.

Some one has remarked that it is a very fatiguing thing to be a human being. If we compare ourselves with the other animals we see how hard our case is. We have in the first place to stand upright, a feat for which we are not yet completely adapted. And then we have to do more or less thinking. We cannot help it. And then we feel something within constraining us to try to be good, and as soon as we try we find evil up against us. Which forces us to think harder. For we are perplexed as to the "Why" of this evil.

So, when the Bible tells us "sin entered into the world," the questions almost necessarily arise, How did sin enter the world? Why did sin enter into the world? Why did the good God allow it to do so? Since the world began, at least since Christianity began, this has been one of life's greatest problems. That a God who is revealed to us as all goodness and love should permit evil to defile his fair creation—should allow weak men and women to be attacked, ay, and very often conquered too, by the powers of the Spirit of Darkness—is a question which has occupied the mightiest minds.

The ancient philosophers framed a theory that something inherent in the nature of things made it impossible for God to get rid of evil.

The Persian sages told of Ormuzd and Ahrimanes, the great Spirits of Light and Darkness, struggling ever in endless conflict, the good god being stronger than the evil, but not strong enough to vanquish him altogether.

And in the infancy of Christianity the same difficulty was brought forward. This atheistic dilemma was continually flung in the teeth of its teachers: "Evil exists and is powerful in the world, and your God does not destroy it. It must be, therefore, either that he wills to do so and cannot, or that he can do so and will not; and in either case he cannot be all-good and all-powerful."

And these Christian teachers found it hard to answer. And we today find it hard to answer still. As thinking men and women turn away sad and puzzled from beholding the victories of evil in the world the question must often have arisen that is told of the poor savage in the story-books of our childhood. When Robinson Crusoe was teaching his man about God and religion, when he told him how the power and wisdom and goodness of God had made everything beautiful and good, and that good it would have remained but for the opposition of the devil: "Then why not God kill devil?" asks poor Friday. And his teacher says, "I could give him no answer."

And thousands today looking out on the tangled web of human life—watching the frequent victory of evil over good—seeing God's beautiful world soiled and defaced by lusts, envyings, murders, drunkenness, and such-like—can understand for themselves the difficulty

so simply expressed by the poor puzzled savage. It is curious to see this same difficulty of the early ages being put forward recently in a prominent philosophical journal. The writer comes to the conclusion, as he looks out into the puzzles of life around him, that, if God is almighty, then sensible people must conclude that he cannot be all-good. It is the old question, "Why does not God kill the devil?"

## II.

I am not foolish enough to try to answer these deep metaphysical questions. But I think much of the difficulty arises from the ambiguity of the word "almighty." Can God do everything? I answer, No. There are things that God cannot do, because they are contradictory things. He cannot make a thing to be and not to be at the same time, for these things are contradictory to each other. He cannot make a door to be open and shut at the same time, for that would be contradictory. And he cannot give a man a free will to do right or wrong and yet secure that no wrong shall be done, for that, too, would be contradictory.

If God had chosen to make us lower beings, without free will, evil might be kept out. But character cannot be made that way. Somebody has well said that God, growing weary of the ceaseless uniform obedience of sun and stars and planets and all nature, obeying because they could not do otherwise, at last said: "Let us make man" and give him a will free to obey or disobey, that I may have the joy of a voluntary obedience."

I do not know what God might do in another world, such as heaven, or with another race, such as the angels. But this I do know, judging from what I know of myself, and other men and women like myself—and believing that character-formation is the one thing of supreme importance in the sight of God—I cannot even conceive the existence of this world without the possibility of evil standing side by side with good.

## III.

For just think for a moment of the only possible ways, as far as we can see, in which evil could have been kept out of the world:—

(1) God might have created only beings incapable of doing wrong. But would this be to any of us a satisfactory solution? Surely, if you think of it, you will see that a man who is incapable of doing wrong is, from the very nature of the case, incapable also of doing right. There can be no right except for him who is able to do wrong if he wishes. There can be no moral praise or blame—no moral character at all—except where it is possible for one to choose between right and wrong, and do whichever he pleases. The planets rolling on their heavenly way act precisely as God designs them to do. But you never think of calling their acts right. You never



think of praising the planets for doing them. Why? Because they have no choice, no power to do anything else. You never speak of them as careful or obedient, because it is impossible for them to be careless or disobedient. And no man could speak of you as kind, or honest, or pure, or good unless it were quite possible for you, if you choose, to be unkind, and dishonest, and impure, and evil. Therefore, you see, he only can be said to do right who is able to do wrong if he choose; and therefore the difficulty about evil would not be removed if God created men or machines incapable of doing wrong.

(2) Well, you will say, "But even though he made us with a free will to choose, yet he might have kept us free from all temptation to sin." Do not some of us think that that would be a grand thing to do? Some of you mothers here, with your little innocent boys at home—you think, if you could always keep them innocent by always keeping them free from temptation, you would feel so happy about them. You are afraid to send them to school lest they learn about evil. You tremble at their mixing with young men as they grow up lest they should be tempted to wrong. You would like to keep them sheltered like hot-house growths from all the fierce storms of temptation in the future.

Ah, it is no use trying to do that. That is not God's way at all. Hot-house training will never make a hardy tree, and the innocence of a life that has never been tempted is but of very little value in the sight of God.

Innocence is not Righteousness. They are very different things. Innocence belongs to the little child who has never been tempted. Righteousness belongs to the developed saint who has been tempted and has struggled and perhaps sometimes fallen, but by God's grace has conquered at last. And God will not be content with innocence. He wants to see in us righteousness, which means **innocence maintained in the face of temptation**. That is surely the meaning of the great world-allegory of the Tree of Knowledge of Good and Evil, to which our first parents came. Your child and every other child of man must come also to that "knowledge of good and evil." It is God's will for him that he should. He must distinctly face the issue between them, and by God's grace choose the good. If you would keep from losing heart, if you would keep high, glad, optimistic thoughts in the presence of sin, you must realize the function of temptation in life.

It is most important to keep in mind this distinction between Innocence and Righteousness. Earnest, godly people often talk sentimentally about the innocence of childhood; and with regret, comparing it with their present state of temptation and struggle. We find the sentiment frequent in poetry. You remember Hood:

"I remember, I remember  
The fir-trees dark and high;  
I used to think their slender tops  
Were close against the sky.  
It was a childish ignorance,

But now 'tis little joy  
To know I'm farther off from heaven  
Than when I was a boy."

Perhaps he was, but perhaps he was not. At any rate, character can only be formed by means of temptation. That is God's will for man, and there is no use in trying to avoid it.

Your wish for your child is a very natural wish, but it is a very foolish wish. Character is never formed by such methods as that. No! Try to inculcate sound principles in your boy. Try with all your power and all the power that God can give you. You will need it all. You have but a few years to do it. Try it, I say, to prepare him for the perilous future—to teach him of God and Right and Duty and Character, and of the strength that cometh to men from above; and then—let the conflict come. You must, whether you will or no; it is the decree of God. It is through conflict only that character is formed. It is through conflict and struggle and much tribulation that men enter into the Kingdom of God.

(3) "Ah!" you will say, "conflict is all very well if my boy were sure of victory; but I look back on my own life, and I see how often the conflict resulted in the fall; and though by God's grace I have risen and am struggling upwards, I never can lose the sad memory of those falls."

God help us all! That is true, I fear, of most of us; but even for that we need not retract our words. In the Kingdom of God, as everywhere else, victory can only be gained at the risk of defeat. Gains can only be won at the risk of corresponding losses. It would have been far better to have been tempted without ever falling; but—I am not afraid to say it—it is better, ay, infinitely better, to be tempted and fall and rise again, with brave resolve for the future, than never to have experienced temptation at all. Without temptation there is no character. It is "to him that overcometh" character belongs. "To him that overcometh," said Christ, "I will give to sit with me in my kingdom."

So you see the question with which we started is not so utterly puzzling. If character be the one supreme thing in God's sight, and if character can only be won by conflict with evil, it is hard to see (humanly speaking) how our moral training—our character-formation, which is our preparation for the Kingdom of God—could be accomplished without the possibility of evil in the world. Where God has made beings with a free power of choice there must always be a possibility of their sometimes choosing wrongly. Right doing is only praiseworthy because it implies that wrong might have been done and was not done. If God had chosen to make us lower beings without free wills it might be different. But he chose to make us free. And the possibility of evil is implied in that fact of the freedom of the human will.

#### IV.

In this state of training, then, we see that there must be a possibility of evil. But now I want you to see the purpose performed by



that possibility in the molding of human character—and that is really the important point to think of. It does not concern us much to understand the mystery of the Origin of Evil. It concerns us largely that this evil may be made to accomplish good, that by a brave and manful wrestling with it we grow stronger and nobler and better than we could ever be without such conflict.

What a mysterious, what a solemn thing it is to think of this great character-making life of ours! How the process is going on every hour of the day in hundreds of millions of human lives! The unceasing building up of character; the constant, unceasing choices between the good and the evil. Did you ever watch for a single day this process in yourself. You awaken in the morning, and the first temptation is waiting by your pillow. It says, "You are tired; do not trouble to get up yet: what matter if you have to hurry out of your room without proper time for prayer and thought of God, and earnest resolve for the day before you?" Ah, the character-making has begun work for the day, and the result of this first act will be to make you a little bit better or a little bit worse. If you resist that temptation your will will be stronger tomorrow; if you yield, you will be weaker tomorrow. Then you come down at breakfast to intercourse with family and servants; and you have some little temptation to be careless, or selfish, or ill-tempered; or the morning letters come, and bring you news that vexes or elates you. Before that hour has passed some little part of your character will be formed for good or evil—or, most probably, for part good and part evil.

And now you are out at your daily occupation, and the character-formation is going on still. The choice comes to you more than once in the day between being utterly strict and honorable and truthful, and being a little bit lax as to righteousness of life, to gain a business advantage or a pleasure of some kind. Why need I go on? Tomorrow, or any day, watch yourselves and those whom you know best, and you will see in little things, all day long, the pathetic struggle and the victory or the defeat of human souls. There will be men and women, in their homes, yielding to this or that petty temptation; and there will be others battling bravely in the unnoticed fight—with temper and meanness, and selfishness of life—and changing their stumbling-blocks into stepping-stones towards God by placing their feet upon them. There will be men in their business, yielding to the temptation to be mean and shabby and unrighteous; and there will be others to whom the handling of money will be no more ignoble than the handling of the patriot's sword—with whom the shop-counter and the office-desk will be kept pure from evil as the altar of God. What a solemn, what a pathetic fact it is, this constant character-making!

Let us try to leave on you the impression of the great importance of these little conflicts with the Evil One, so that by God's grace you may learn not to make light of them—that by God's help you may bravely resist them, and,

finally, trample down Satan under your feet.

One of our own poets has told us, "Each step in our life is treading on a chord that vibrates through eternity." Each act of good or evil is character-making—that is what makes it so serious. If it be of good it will leave its result in strengthening and ennobling you. If it be of evil it will leave its result in lowering and degrading you—it will leave traces and consequences in your character that, remember, will not be done away with even by coming to God for forgiveness of your sins.

Young men—who talk lightly of sowing your wild oats—remember that even if you repent you will be a worse man for ever for that sowing; remember, there are results in character that will not lightly pass away, that God's great law is true even for him who is forgiven: "Whatsoever a man soweth, that shall he also reap."

True, God will forgive you if you ask him, in spite of your sin. He is more loving and merciful than the kindest father on earth. He will purify you if you turn to him, even after "sowing your wild oats." But remember that purifying will only be done according to his own strict laws, and God only knows how terrible the struggle and conflict that may be needed to lift you back again to whence you have fallen. See the awful struggle and conflict necessary for a habitual drunkard to conquer his sin. Remember that is equally true of all sin in its own degree, and God will not purge you on any cheaper terms.

And now I have almost done. I fear I have spoken somewhat discouragingly. It is necessary sometimes.

V

Let me close with words of hope about this mystery of evil.

(1) Is it not hopeful to think that it is not all proceeding from our own poor sinful souls? If we had no choice but to believe that all the vile abominations of humanity, proceed from the heart of poor humanity itself, very sad indeed would be our prospect. But if, as our Lord has told us, "an enemy hath done this"—God's enemy and ours—is there no hope for us in the belief that he is God's enemy as well as ours, that God is on our side against him, that therefore some day that enemy will be trampled down and God and good shall reign for ever and ever?

(2) Is it not hopeful, too, to hear the Bible say that conflict with evil shall not be eternal; that there was a time when it was not; that there cometh a time when it shall not be? Whether the story of the Fall be understood as a literal fact, or as an allegory of life and of the knowledge of good and evil, at any rate it is the expression of a great fact in the history of humanity. And it looks back to a time when evil was not, when the free wills created by God had not yet chosen the side of wrong. And the Bible looks forward to a time when evil shall be destroyed, when, however it be accomplished, there shall be no rebellion at all in the whole wide universe of God. There shall be a new heaven and a new earth wherein dwelleth righteousness, and death and hell, the evil and the Evil One, shall be cast into the



lake of destruction. And when all evil shall be subdued unto Christ, or then shall he deliver up the kingdom to God, even the Father, and God shall be all in all."

(3) And last of all. We are not left alone to struggle. God, who allows the struggle, is watching it with deep interest. There is joy

in his presence when we conquer a temptation and rise on "stepping-stones of our dead selves to higher things."

Ah, God is glad then, and he wants us to know it. "Fear not," he says, "for I am with thee. I will strengthen thee, yea, I will help thee."

## The Tolerance Of Evil

Harold Bigbee

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There is in the world at the present time, underlying all our seriousness and frivolity, all our heroics and cynicism, a deadly disease of impurity. It is so widely diffused, so deeply fastened into the vitals of the community, that those physicians of the social state who strive to save the soul of humanity, and who best know the world's health, almost despair of a cure. This dreadful leprosy of unnatural impurity, taking a hundred forms, is creeping through the whole body of the state, in its violent and most deadly shape is attacking even some of those who are guardians of religion. For every scandal, and for every suppressed scandal, men who know the truth of this matter are aware of twenty cases worse and worse. Some malignant enchantment seems to be thrown over the minds of mankind by this devil of impurity, so that those who are honorable in all things else, who are lovers of beauty, who are followers of religion, and who shrink from ugliness or coarseness with most honest horror, pitch headlong into the deepest infamy of all. And men who would not break their word to a man, who are trusted and liked and admired by a circle of honorable men, will yet creep into the shameful places of the town to buy at all costs the ruin of a child.\*

If it were possible to tell the tale of these things, such a book might be written as would lacerate the soul of Christendom. Horror could be piled upon horror, bestiality upon bestiality, devilry upon devilry, until the accumulated vileness of mortality would draw a scream of protest from the pure. If the conscience of the civilized world was shocked by revelations concerning the slave trade, or by the barbarities of the factory system in days before factory legislation, how much more should it be shocked by these revelations of the soul of man in the sphere of mortal apostasy? Nor would these horrors be drawn only from the pit of Acheron, from the demoniacal perversions of creatures so cankered of soul that the putrefaction of their immoralities is like the blight and corruption of death; they would be drawn from every section of society, from such different arms of our national existence as the navy and the priesthood, from the most famous schools, from the most respectable circles of society, from every rank and condition of mankind. More than this: a society of fash-

ionable women might be named which exists for feminine depravity, which is organized for its incredible horrors, even as the White Slave Traffic is organized throughout the world. More even than this: men might be named in religion who have received preferment in spite of notorious reputations—a cabinet minister once denounced in my hearing, and before a group of men, a certain clergyman, calling him by the hardest and most brutal name an evil beast can earn, and that clergyman has since been promoted to a more conspicuous sphere of labor.

But I need not hint and suggest at things which every man of the world knows full well. Though every spluttering sycophant of the age and every adjusting, tolerant, and fruitless philosopher should strive to dismiss my charge as exaggerated, those who truly know the condition of modern society, those who are veritably acquainted with the iniquities of the time, will acknowledge that these hints and suggestions give no adequate adumbration of the blackness hidden and concealed behind the decent candles of hypocrisy. And let a clean-hearted, healthy-minded man declare whether there is no evidence overwhelming enough of this age's prurience in things which are publicly done and publicly tolerated. What an indictment against our minds might be brought even from placards and advertisements; what proof that we regard woman only from one single point of view might be adduced from plays and novels; what a commentary on our religious and social life might be found in the fashion of women's garments, the amusements of society, and the windows of shops.

I will take but one example—simple, commonplace, and therefore, the most convenient for my purpose. During the last few years the billboards of nearly every city in the land have exhibited a commercial advertisement, which represents the kiss of a man and woman—a kiss of surrender and abandonment. Now, these pictures are known by every honest man and woman to be impure. But let any one raise his voice against such exhibitions, and the great newspapers are silent, while the baser newspapers—usually connected with some pander of the racing world—immediately raise a shout against "Puritanism," crying out that to the pure all things are pure, gartering themselves with the chivalry of Edward the Third, and heaping upon the critic every term of disdainful and contemptuous opprobrium to which their

\*In my own experience I know of a little child who was kept for immoral purposes in a house of ill-fame.

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# Survey of Grand Rapids

The Survey, edited for the benefit of students of social conditions, has completed a study of the city of Grand Rapids, Michigan, to ascertain the results of freedom from drink, low wages and unemployment.

It may be procured from The Survey, 112 E. 19th street, New York City, for twenty-five cents a copy.

Grand Rapids has a population of 137,000 people, with approximately one-fourth of the people foreign born. The principal industries have to do with the manufacture of furniture, refrigerators, mirrors, cleaners, etc.

State prohibition closed, in 1918, 160 saloons and its forty or fifty "halls" equipped with private bars. Its wholesale liquor houses went out of business and its three breweries turned into soft drink factories.

We quote from The Survey's summary:  
**"Wages:** The war brought to Grand Rapids high prices and high wages. Wages advanced faster than prices. The average daily wage increased between 1917 and 1920 by approximately 100 per cent; the cost of living for wage-earning families by somewhere between 65 and 70 per cent. A majority of households in Grand Rapids are experiencing a new and higher level of prosperity.

**"Steady Employment:** Steady work, due to world-wide underproduction in the war years and especially to a larger demand for Grand Rapids products in furniture and home furnishings, freedom from serious strikes or lockouts and, to a smaller extent, the shutting off of immigration, has reinforced the result of higher wages. Grand Rapids provides an all-the-year-round income for its working people.

**"The Home:** Families spend more time together. The front porch and the garden have come up as the corner saloon has gone down. Children are better cared for. The whole town is better dressed. China shops and piano dealers have engaged new assistants.

**"The Factory:** Mondays are no longer blue or black. Absenteeism because of "severe headaches" has decreased; industrial accidents likewise. The change has, however also made for restlessness, especially among the younger workers, and in some cases it has slackened effort and swelled the labor turnover. Faced with the necessity of retaining experienced employees manufacturers are coming to study more closely the conditions of work and human relationships within the factory.

**"Health:** Tuberculosis and infantile mortality, two good indices of the public health, are on the decline in Grand Rapids.

**"Recreation:** The demand for automobiles for fishing tackle, tents, and other sporting goods can hardly be met. The boat clubs have long waiting lists. More vacations are taken and longer vacations. Moving picture and vaudeville theaters have full houses.

**"Thrift:** The bulk of additional earnings, after due allowance for higher prices, goes into substantial home comforts. Frivolous spending has resulted, chiefly, chiefly, from too rapid an improvement of fortunes in individual cases.

With an unusually large number of savings banks, Grand Rapids has experienced a marked increase of savings, side by side with lavish spending.

**"Crime:** Prohibition has all but emptied the county jail. The county farm has run down for lack of prison labor. The police force has been greatly reduced. The withdrawal of liquor from dance and social halls has closed a prolific source of immorality and crime. The number of arrests has been almost halved in the two years during which prohibition has been in effect. Intoxication, rowdiness, vagrancy are most conspicuously among the crimes diminished in number.

**"Public Opinion:** From city officials to housewives, from bank presidents to labor leaders, Grand Rapids people back up pretty solidly in favor of strict enforcement of prohibition. Witnesses almost invariably said that the two most noticeable effects of prohibition were the change it had brought in family life and the fact that the younger generation was growing up without a taste for alcohol.

## What Became of the Saloons.

"There were 160 saloons in Grand Rapids when Michigan went dry in 1918. Last June, two years later, the saloons had been replaced by:

- 37 soft drink parlors.
- 13 billiard or pool rooms selling soft drinks.
- 7 billiard or pool rooms selling soft drinks and lunches.
- 3 billiard or pool rooms and restaurants.
- 3 billiard or pool rooms with no other line.
- (Making a total of 57 places selling soft drinks and 26 billiard or pool rooms. Soft drinks is here used to mean "near beer," beer substitutes, fruit drinks and similar beverages.)
- 12 restaurants and lunch rooms.
- 9 candy stores.
- 9 groceries.
- 4 branch banks.
- 3 barber shops.
- 3 stores selling automobile tires.
- 2 shoe stores.
- 2 news stands and cigar stores.
- 2 Wall paper and paint stores.
- 5 five and ten-cent stores.
- 2 drug stores.
- 2 card rooms.
- 2 clothes-pressing and tailoring establishments.
- 2 wholesale fruit and produce stores.
- 1 pawn shop.
- 25 miscellaneous retail and wholesale stores.
- (It will be noticed that, omitting the soft drink parlors, billiard and pool rooms, card rooms and the single pawn shop, there are 79 stores in the list.)
- 9 vacant stores.
- 1 building being torn down.
- 1 lot being excavated for a new building.
- 1 duplicate address.
- 2 addresses unlocated.
- 1 hotel bar discontinued.

160 total former saloons.

**"Effect on Crime:** The almost dramatic effect of closing the saloons is shown in the monthly figures for some of these crimes. In April, 1918—the month before prohibition—there were 138 cases of intoxication in the police court; in May—the first month thereafter—9. Vagrants

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## Crime in Grand Rapids Under License and Under Prohibition

	1916-17 (Saloons open)	1917-18 (Saloons open)	1918-19 (Prohibition)	1
Assault Felonies	19	22	1	
Burglary	0	5	4	
Burglary and Larceny	18	13	8	
Carrying Concealed Weapons	9	19	8	
Desertion	16	17	6	
Embezzlement over \$25	9	17	3	
False Pretenses over \$25	3	6	6	
Forgery	13	11	3	
Gambling	0	0	2	
Habitual Drunkard (Third Offense)	38	0	0	
Indecent Liberties	5	6	4	
Larceny	50	100	32	
Maintaining Gaming Room	2	0	2	
Maintaining House of Ill Fame	1	0	2	
Manslaughter	0	0	2	
Murder	0	0	1	
Rape	6	6	7	
Total	159	325	90	

### MISDEMEANORS

Assault and Battery	119	78	35
Breach of Peace	88	87	4
Contributing to Delinquency of Minor Child	1	2	0
Disorderly Act	5	3	0
Disorderly Conduct	94	85	52
Driving Automobile While Intoxicated	8	29	8
Embezzlement less than \$25	7	13	2
False Pretenses less than \$25	9	11	1
Habitual Drunkard (First and Second Offenses)	78	14	1
Intoxication	1895	1734	240
Intoxication and Disorderly	139	114	6
Larceny less than \$25	80	162	47
Malicious Destruction of Property	9	2	1
Miscellaneous	58	34	36
Non-support	169	133	3
Vagrancy	2	9	6
Visiting House of Ill Fame	2	0	0
Total	2744	2472	481
Grand Total	2998	3597	581

\* Assault Felonies include assault and robbery, assault with intent to commit murder, assault with intent to commit rape, assault with intent to commit great bodily harm less than that of murder, and assault with intent to commit robbery.  
 † Larcenies (felonies) include larceny from a person, larceny over \$25 and larceny from a shop, office, etc.  
 ‡ This does not include all other cases, but only those listed in the official reports as "cellaneous."



# Merry Christmas and Happy New Year

## Life Saving News to Methodist and Presbyterian Preachers

**The Centenary Movement of the Methodist Church is Paying Deficits in Pastors' Salaries from Home Mission Funds.**

The Synod of Pennsylvania of the Presbyterian Church determined \$1500 as the minimum salary and authorized the payment of 50 per cent of the deficit from the Synodical Home Mission Fund where local churches would pay the other 50 per cent.

Officials of the larger denominations have stated that none of the money raised in these million-dollar drives could be used for paying the deficit in active pastors' salaries; that they must depend wholly upon the local congregation, and stated that the use of Home Missionary funds for this purpose would be a mis-appropriation.

The Expositor's contention for the past ten years, and particularly emphasized to the denominations allied with the Interchurch Movement, was that they should determine a minimum salary, and that if the local church could not pay that amount the deficit should be paid by the Home Mission Boards. We called attention to the fact that resolutions to pay pastors a certain salary and not providing means for the payment of such minimum amounted to giving "three cheers for the poor."

"When money is to be raised the church is a whole, but when it comes to spending money the churches are individual," is passing out.

Now, thank God, comes the report of the Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, David D. Forsyth, 111 Fifth Avenue, New York, entitled "The Centenary and the Home Board So Far." We quote from it the following:

The regular channels of the Board's activity are flowing bank full. The four Frontier Areas, for instance, receive this year more money than the entire church did one year ago. Checks sent out for maintenance for the first quarter in 1920 were three times as large as for the first quarter in 1919, and the Executive Committee at its February meeting granted more applications for Church Extension aid than in any twelve months in its past history.

In the city, 596 pastors are being aided in support, to the amount of \$205,351; and 597 special workers have been employed at a cost of \$697,418 (this item marks a tremendous advance), while in 484 property projects more than three and a half millions of dollars is being contributed by this Board to aid in the erection of plants in harmony with the needs of the time. A good example is the new Parish House at Grant Avenue Methodist Episcopal Church, Denver, erected at a cost of \$20,000, which has already shown its value in providing for a program that insures the success of the institution. A combination of churches in connection with the State Street Methodist Episcopal Church, Troy, and the erection of a Community House, is doing the same thing.

In the Rural fields and on the Frontier, 2,977 preachers are being aided at a cost of \$695,859; and 1,054 churches, parsonages and parish houses are under construction and the contribution of this Board to these missionary projects is a trifle less than one and a quarter million dollars.

The Centenary maintenance aid to pastors on rural charges has created a spirit of goodwill and willingness to continue in the ministry on the part of a large number of men who would have had to leave the ministry on account of cost of living. At the same time this temporary and emergency aid has resulted in a largely increased local support and there is every reason to believe will relieve the Board of Home Missions and Church Extension of the necessity of aid in a very short time. ....

At New Dover, Ohio, a young pastor specially trained for rural work came directly from a theological school to a charge paying \$800. The salary was raised almost immediately to \$1,200 and now to \$1,500. More members have been taken into the church this year than in ten years previous. Detailed plans are already under way to make the community a model village and country center.

The total appropriation for support of pastors is \$1,792,869, as shown by the following announcement in a graph displayed in the report:

**MAINTENANCE REGULAR ... \$1,792,869**  
This has been appropriated in full for assisting the support of pastors working in Home Mission fields in the States and Alaska, Hawaii and Porto Rico.

This appropriation of \$1,792,869 for assisting or supplementing pastors' salaries, is a great step forward, but—

To increase to \$1,200 the salaries of 8,285 Methodist ministers receiving less than \$1,200 would require (estimated) \$3,786,245 the first year, providing these churches did nothing. But from 25 per cent to 35 per cent may be secured from the churches, as evidenced by the way the Pennsylvania Presbyterian plan is working.

**METHODIST PASTORS—PUT YOUR APPLICATION IN TO YOUR DISTRICT SUPERINTENDENT FOR AN INCREASE IF YOUR OFFICIAL BOARD AGREES TO PAY HALF OF THE INCREASE. ACCORDING TO THE ABOVE OFFICIAL INFORMATION, IT SHOULD BE GRANTED FROM THE PRES-ENT APPROPRIATION.**

\* \* \*

**What the Centenary Has Done for Rock River Conference.**

Steward, Illinois, Nov. 15, '20.

The Expositor:

Gentlemen:—I am changing my mind and sending for The Expositor, but I do it after registering my positive disapproval of the at-

(Continued on page 388)



# METHODS OF CHURCH WORK

E. A. KING

One sometimes wonders\*if time passes more rapidly in this age than it did some hundreds of years ago! Probably not, but the writer seems to feel that the "methods months" flow along all too quickly! The work in which we are engaged is urgent and the years as well as months pass on, leading us all the more rapidly to the graduation period. Let us re-dedicate ourselves than to the great and glorious task of bringing in the Kingdom of Heaven and work while it is yet day. As we greet you this New Year we wish for you all a deeper, richer inner life, health and strength of body and mind and complete success in all your plans for the greater efficiency of the Church of Christ. The Lord help us to rise to the challenge of this wonderful new year!

\* \* \*

Not long ago we attended a "Minister's Retreat," where some noted speakers told us about the secrets of success in the Christian ministry. One of the speakers, a man of outstanding power, told us that ministers should devote the best part of each day to study, preparing self and sermons for effective preaching. He advocated turning over all the management of detail and church affairs generally to the laity and letting it get on as best it may. He told of attending a conference once where a young man spoke enthusiastically about methods. Said this great preacher, "When he was through one had the impression that if we only had enough card indexes the work of the church would go like blazes!"

It was considerable of a contrast to this position, however, when the writer sat in conference with nearly one hundred ministers, a few hours later, who spent an hour struggling with the problem of putting over an every member drive in their churches! If these ministers did not devote their skill and time to this problem we know perfectly well that the great missionary program of our churches would fall flat! We are willing to agree that the minister ought to be free to study and to preach and to minister to the spiritual needs of the people, but under the present circumstances we must be business managers as well.

This department has always taken the position that methods alone will not solve all the problems of the church, but it is worth while to know what other men and churches are doing. It is worth a great deal to know how other brethren are carrying on their work. Letters from all parts of the country to the writer show that our exchange of methods is suggestive and helpful. You may never use any of them in toto, but when you read them your mind is stirred and you seem to see new avenues of service and methods of work. That is the value of this department and we desire your co-operation this new year in making it still more serviceable.

**Will you not put our name on your mailing list and send us some of your printed matter?** Fold up some of your calendars and send them. If you print a church paper send us a sample. Write us about your prayer meeting, your Sunday night service your money-raising plans. Send to Rev. Elisha A. King, 594 South 11th St., San Jose, Cal.

## AIMS FOR THE NEW YEAR.

Many a church fails to reach its highest goal because of the lack of definite aims. There is hard work; but there is not the higher efficiency because there are not definite plans and aims. The editor of a Southern religious journal suggests as aims for the year:

1. **A new prayer spirit in each of our churches.** The strong Christian is the praying Christian. The strong church is always the praying church. This year cultivate the proper spirit in the heart, the home and the church. Plan for cottage prayer meetings. In many a church there has come a new blessing as a result of cottage prayer meetings. In every possible way emphasize the daily home prayer meetings. As your church comes to be a praying church, it will come to be a powerful church.

2. **A new interest in Bible study.** The strong man has a well nourished body. He wants his regular meals. Many a Christian is weak because there is for him so little of spiritual food. As we feed on His word we will become strong. A Bible reading, Bible loving church is sure to be an efficient church. As Christians we are to be "lights" in the world holding forth the word of life. In all our plans for the year, plan to promote daily Bible reading and daily prayer.

3. **A new interest in missions.** The Bible is the greatest missionary book the world has ever seen. The praying, Bible reading church is ever a missionary church. Let the aim of your church be "To make this church a Gospel center, a light in the community, and unto the ends of the earth." You cannot afford to have anything less than a world parish. You must obey the "Go ye" of the gospel, if you are to have the gospel blessing and power.

4. **A new interest in the boys and girls of the Sunday School.** Reach the lowest man in the place, and you will have taken a long step toward reaching and helping every other person in the community.

## WHAT YOU CAN DO IN JANUARY.

First of all send a New Year's Greeting to your people. This is of such value that the total expense may well come out of the church treasury. If you have not fully decided on this you still have time. Write immediately to Woolverton Printing Co., Cedar Falls, Iowa, or to Goodenough & Woglom, 14 Vesey St., N. Y. You can secure something beautiful



and reasonable in price from them. You would make no mistake in sending \$1.50 to F. Hyatt Smith, Kenmore, N. Y., for one hundred post cards carrying a message "My Church and I," in colors with a beautiful illustration. He has them, 5x9, at the same price, and large ones for framing, 13x19, at 25 cents each.

Second: Begin a "Week of Prayer." This is a usual custom and expected by the churches. Some of the best New Year's experiences we have ever had were union services, led by the different ministers during this special week. Try it in your town.

In the third place, have a friendly visitation day in your church. It is carried on just like an every-member canvas, only the calls are for the purpose of fellowship and stimulation in the interest of church going.

Fourthly. Try the cottage prayer meeting plans for this month with the thought of a possible revival as the result.

Fifthly, preach a series of sermons to the young people on "Starting Life." This is a season for making new resolutions and everybody is open to suggestions for better ways of using a new year.

#### WEEK OF PRAYER TOPICS.

The following topics were used last year at the San Diego, Cal., Baptist Church, and may be suggestive for use this year:

Sunday: "Uses and Abuses of Prayer," "The Man Who Dared to Pray."

Monday: "Christian Science and Prayer."

Tuesday: "What It Means to Pray."

Wednesday: "The Practice of Prayer."

Thursday: "Does Prayer Change Things?"

Friday: "Why Prayers Are Not Answered."

Sunday: "Heaven's Cable," "The All-Round Man."

#### A PASTOR'S NEW YEAR'S GREETING.

We quote from a New Year's letter written by Rev. John P. MacPhie, of Morenci, Arizona. It has in it some things that we feel sure should be in every New Year's letter. It gives expression for enlargement of the church program and covers a wide range of church activity:

"It gives me great pleasure, as your pastor, to wish you a happy New Year and many more as happy. It is now over a year since I took charge of the Morenci Chapel, and I have been very happy in the work. The people are broad-minded, intelligent and most generous. My family and myself have received every kindness, for which we are very grateful.

"Much has been accomplished in building up the church, but I have larger plans and hopes for the coming year. I want the church to mean more to the community this year than ever before. To do this we need your presence, your sympathy and your co-operation. To make the church a great force it must be united, wide awake and aggressive. The people must rally round it and give it more of their time and thought. It must have more sunshine and brotherly love in it. All class distinctions must be done away with. The minister must bring a live message to the people. The musical services should be of the

highest order. The Sunday School ought to be up-to-date in methods and teaching force, giving our children the best training in the teachings of the Bible. Our church should be enlarged, a Community Bible class organized and other lines of work opened. All this and more I covet for the church. It is not too much to ask or attempt. If we all pull and push together it can be done. I most cordially invite you to come and help us do it.

"This is a good time to live and do things. The coming year offers us larger things than was ever offered before."

The full letter is quite long but to the point. Among other things he adds for a New Year consideration these thoughts. In the new year you will need faith. Take that with you. Take hope with you. Take love with you also. Faith, hope, love! What great companions to take with you as you enter the new year! The concluding paragraph reveals a choice spirit and some such language, sincerely meant, would grace any New Year's message. Here it is:

"Go forward then with courage, cheer and resolution. Give yourself to your beloved country, your community, your church, like a prince. Make Morenci a happier, and safer place in which to live. Gather up all the evil and envy and do with them what the farmer does with thorns and thistles, burn them. Break your alabaster box of love above the heads of the broken in life and spirit. Stop saying disagreeable things this year; say pleasant things. Care for the sad and suffering ones as the gardener cares for lilies and roses. If the torch of life has fallen from your hand the past year, leap forward and relight it at the altars of God. Let us make this the most beautiful year of our lives."

#### NEW YEAR'S GREETING CARDS.

In arranging for your New Year's Greeting do not get discouraged at the cost. Printing is high this year, but remember that Woolverton Printing Company, Cedar Falls, Iowa, can supply you with printed greetings ready for your use at reasonable rates. Write to them for Nos. 413, 434, 460, 486. These are ready made and "ready to serve." They also furnish a New Year's letter, No. 789-B. The reason we mention Woolverton so often is because he makes it possible for small churches anywhere to use attractive printed matter and enjoy the benefits of wholesome publicity the same as the larger churches use. If you have never ventured in this field take the forward step for 1921 and you will always be glad.

#### A NEW YEAR'S SERMON FOR YOUR CHURCH.

Dr. Charles L. Kloss, Oakland, Cal.

##### A Little Sermon for the New Year.

"With both hands, earnestly." Micah 7:3.

The world's work is done for the most part by people who are in love with their job. They put earnestness and enthusiasm into what they do. To a greater degree this same spirit should animate the workers associated in character building. As we face the work of the kingdom of God:



1. There is great need of earnestness. "Resolved, that I will live with all my might while I do live," was the sentiment of Jonathan Edwards. Earnestness in the clasp of faith on God, and earnestness in the execution of his will, is what we need.

2. Doing with both hands earnestly, means joy. Pleasure results from going at things with all the heart. There is such a thing as being too religious to enjoy sin and too sinful to enjoy religion. Real joy comes out of the life wholly surrendered, and with all its powers enlisted in the Master's cause.

3. Taking hold with both hands earnestly means power. Few of us are deficient in gray matter. We know enough, but we let "George" do it. As a consequence, he develops, and we are shorn of power. Assuming responsibility, working every atom of vitality to the limit, generates motor power of the first order. If our zeal were commensurate with our intelligence, who could predict the gains of the year?

The pastor, suggests "With Both Hands Earnestly," as a good motto for Plymouth for the New Year.

### A NOVEL METHOD OF REPORTING PROGRESS.

In Rochester, N. Y., last year Lake Avenue Baptist Church reported the year's progress in dramatic form, each department and society telling its story in tableaux, playettes, pantomime, etc., and slides were made to represent the growth of the church during the fifty years of its life along its various lines of development. As the financial reports were read, a Balopticon was used to throw the reports on the screen. The various missionary activities of the church were illustrated by slides. This church is supporting six missionaries on the home and foreign fields and pictures illustrating the various fields in which these missionaries work were also thrown on the screen.

### RED BLOODED RESOLUTIONS FOR 1921.

Here are some resolutions with iron in their blood that are as good for preachers as for the "preached to." Rev. H. M. Stansifer, of Santa Barbara, Cal., is responsible for them, and we are sure he would be willing to have them used again in whole or in part.

Some New Year Suggestions.

"Not Failure, But Low Aim is Crime."

Resolved: That in the year of our Lord 1921 I will try to adjust my affairs as follows:

First: My God.

Second: My Family.

Third: My Business.

Be it further resolved: That

I will pay my honest debts.

I will make a family budget, keeping an accurate account of receipts and expenditures.

I will live within my income.

I will start a bank account.

I will try to own my own home.

I will make a will.

I will carry a life insurance policy.

As an employer, I will pay MORE than a living wage.

As an employe, I will render MORE service than that for which I am paid.

In politics I will be absolutely independent, voting and working for men and measures rather than party.

In religion I will be true to my own convictions and grant others the same privilege.

I will be a world citizen.

I will exercise body, mind and soul daily, that I may keep in tune with the Infinite.

I will laugh more, play more, work more and be more cheerful.

So far as possible, I will not be guilty of the sin of ingratitude.

I will work this year as if I were going to live forever.

I will live this year as if I were going to die today.

### A NEW YEAR'S REQUEST.

In a little New Year's folder sent to us by Rev. Edwin Wyle, pastor Christian Church, Welland, there are several interesting suggestions that we pass on to the brethren.

The pastor asks:

Will You Make This a Year of Prayer?

1. For the Pastor. Eph. 6:19.

2. For the Church. Eph. 6:18.

3. For Christ. Psa. 72:15.

Also:

Will You Make This a Year of Service?

1. Bring your family to the house of God. Heb. 10:25.

2. Share your joys with your neighbors. Luke 15:6.

3. Spread the Evangel everywhere you go. Acts 8:4.

On the last page is the following motto and acrostic:

Motto for Year: "Increase and abound in love one toward another and to all men." 1 Thess. 3:12.

Increased interest and attendance at prayer meeting.

New energy and push for the Bible School. Christian Endeavor made brighter and better.

Raising every cent of our indebtedness.

Every member a worker and attendant.

Added enthusiasm in the Ladies' Aid.

Substantial enlargement in our membership.

Every day one of personal prayer and consecration.

### A CHURCH MEMBER'S THOUGHT FOR THE NEW YEAR

"What kind of a church will my church be if every member does just like me?"

? ? ? ? ? ? ? ? ? ?

MY CHURCH

1. Bible Study!
2. Secret Prayer!
3. Family Altar!
4. Church Attendance!
5. Sunday School Attendance!
6. Local Financial Support!
7. The Church Benevolence!
8. Would the Pastor be Prayed for!
9. Would he receive encouragement!
10. Would a stranger feel welcome at church!
11. Would anyone be won for Christ and Church Membership!
12. Would it be a church of which I would be proud, and in which I would be glad to have my friends come!

MY CHURCH

? ? ? ? ? ? ? ? ? ?



## HOW TO BEGIN TO PLAN FOR EASTER.

Let us keep in mind that Easter Sunday comes March 27th. This should be the culminating event of the year with large additions to the church. Try for an increase in the number of converts.

### TRY THIS ON YOUR MEN!

A "Good Will Supper" was prepared by the women of a certain church and all the men in the parish invited. Invitations had been sent out two weeks ahead with reply cards, and two-thirds of the men accepted. This was a supper "with no hidden purpose" such as is often sprung on "innocent and unsuspecting men."

The "aim" that the minister had in mind was to provide a "Thank You Tonic," and he carried out his plan to perfection. Each man came with the understanding that his presence was his expression of good will toward the local church and pastor. After the supper and after several speeches by the men, the minister sprang a surprise in connection with his reply. He read a long list of the good turns that men in the community had done to the church and to its workers in twenty months of his experience among them. To men who thought their services had been taken as a matter of course, this public reading came like the "Well done" of the judgment day. They discovered that a multitude of kindnesses had been treasured up in the archives of the church as a memorial of the good will of the people of the town. On Sunday mornings thereafter, those who were prone to feel tired began to feel better at church time.

### A NEW WAY TO FINANCE CHURCH CALENDARS.

Rev. J. R. Morgan, of Minneapolis, has devised a new and interesting plan for the distribution of expenses in getting out his weekly calendar. He calls them "Memorial Bulletins" and propounds the plan this way:

"During the coming year we intend to publish our church bulletins as memorials. In this way we not only hope to distribute the burden of expense, but to create an interest in the bulletin and make it a feature of value. Anyone who would like to honor the memory of a friend may do so by paying for the bulletin and dedicating it to that friend. Some perhaps would like to observe a marriage anniversary, a birthday, the date of joining the church or any other outstanding event in life. Lists may be found at the entrance of the church and you are asked to choose your dates as soon as possible. Adjustments may be made through Dr. Coffee, chairman of Prudential Committee."

### DEVELOPING CHURCH RESOURCES.

For years no one ever thought of the wonderful undeveloped resources right at hand in the Sunday Schools of most churches. Some one caught a vision of the possibility of harnessing this power to the machinery of the church, and now we are seeing marvelous things accomplished through the young people.

In a recent letter from Rev. M. S. Benjamin, of Florence, Wisconsin, we have the following

application of this principle. We hope many of our readers will see in this suggestion great possibilities for the increased efficiency of their own work.

We have a small Sunday School of about 140 members, but by its systematic giving, by the use of Duplex envelopes, besides carrying on its own financial program, it helps to keep a church motion picture machine supplied with slides and films; also makes up about one-third of the budget of the church toward missions and benevolences. One hundred and eleven out of 140 members use duplex envelopes. Many of these members use duplex envelopes in church giving besides.

We have just started an Advertising Contest between Sunday School classes. That is, each one of the 12 classes of the Sunday School will take charge of the advertising of the church activities three Sundays, not consecutively, they may advertise by means of posters, letter writing, or newspaper paid ads. We have judges who judge the work. When the contest is closed, that is, when each class has its three turns, the judges render their decision telling which class had best ads. Our Sunday School will give a special treat to the classes winning the first and the second place.

### HELPS FOR THOSE WHO USE MOVING PICTURES.

Many of our readers will be glad to have this word regarding the selection of films for church use from Orrin G. Cooks, secretary and editor "Bulletin of the Affiliated Committees for Better Films" (70 Fifth Ave., N. Y.). Mr. Cooks says:

"There is no company in the United States which is prepared to circulate films exclusively for the churches. Almost without exception also the pictures are made for commercial entertainment. We find it necessary, therefore, to indicate the best of the films we can find from the commercial agencies, and also to refer individual ministers to nearby exchanges for rental. This is not entirely satisfactory, but it is the best which can be done at present. Please feel perfectly free to refer people reading The Expositor to us for assistance.

"We are in no way commercially interested, but wish to render skilled service charging only sufficient to meet expenses."

### NEW PLAN FOR MID-WEEK MEETING.

Instead of the usual prayer meeting at South Side Presbyterian Church, Pittsburgh, Pa., a meeting of personal workers is held, the attendance being larger than it was at prayer meeting. Names are proposed and assigned, reports are heard of the experiences and efforts of the workers, and the meeting is concluded with a season of prayer. Largely as the result of this plan the pastor believes the number of accessions on profession of faith in this field was the largest in the presbytery. As showing that the personal work that brought these results was done chiefly by members the pastor states that the great majority of the persons who came before the session were not known to him personally until that time.



## GOOD BLOTTER ADVERTISING.

Rev. Harley H. Gill, pastor of the Congregational Church, of Stockton, Cal., has issued a very attractive blotter carrying a cut of his church and one of himself. He prints at the top the words, "Of Absorbing Interest." He gives two lists of sermons. Sunday mornings he preached on "Life," "Light," "Truth," "Faith," "Hope" and "Love." In the evenings on these topics: "Can We Know God?" "Was Jesus Divine?" "Is the Bible True?" "What Is Salvation?" "Does Death End All?" "When Will Christ Come?" At the bottom of this interesting piece of publicity is this slogan, "A Church that will meet you more than half way."

## BRINGING IN STRAY SHEEP.

At Hopkinsville, Ky., there is a Baptist church that is out after stray members. On their calendar for September 12, 1920, is the following:

BRING A BAPTIST is our slogan for prayer meeting this Wednesday evening. A Baptist ticket is asked of every one who comes, that is, we wish you to present at the door a card filled in with the name and address of at least one Baptist in Hopkinsville not now a member of either of our branches here. Here is the form suggested for your use:

Baptists in Hopkinsville With Membership  
Elsewhere

Names . . . . .  
Addresses . . . . .  
Your Own Name . . . . .

The next week's calendar said that twenty-five members responded with names of Baptists in town not members of their church. This report brought up their list to one hundred. Have you ever tried this plan in your church?

## SELLING "BABY BRICKS" TO BUY A MANSE.

Small kiln-dried bricks, two and one-half inches long, were used recently by the Presbyterians at Portsmouth, Ohio, to help pay for a manse the church had purchased. Cards were distributed among the members before "Manse Sunday," announcing that each contributor to the manse fund would receive a "baby brick." A generous response was made to the "buy a brick" campaign. The members of the Sabbath School, as well as others, now feel they have a real part in the pastor's house.

## HONORING CHRISTIAN SERVICE.

We have been through the experience of putting stars on service flags for boys who entered the nation's military service, and now it is time to especially honor those who enlist in Christian service. An interesting story comes to us from Minnesota. It was at the Stewart Memorial Church, Minneapolis, where such a star was placed on the Christian Service flag for a member who entered rescue mission work.

The service flag was carried into the church by two young men followed by officers representing the various organizations of the church. A charge was given by the pastor to the officers and members of the church as to

their responsibility to support by gifts and prayer those entering fields of service.

## BORROWED THOUGHTS.

In a wonderfully interesting address on "The Minister and his Bible," Dr. Johnston Ross said recently that he hoped those present would use anything he had said that proved helpful and pass it on to others, for he had borrowed everything from others.

This "confession" is wholesome, because nearly every teacher borrows ideas from some one else. There is very little originality in the world today so that most of us become borrowers, in varying degree. The arrangement of material may serve to bring out certain original powers. Phrasing topics and preparing outlines may become a matter of great importance.

There is danger, however, in borrowing too freely another's ideas. Even if credit is given, the danger is present. We learn by doing, and we grow stronger in the power of thought by thinking. One should truly seek to make the thoughts he borrows from others his own by meditating upon them, by digesting their content, by working them over in one's own mind and mixing them with the content of one's own soul-stuff.

A preacher ought never to use a prepared sermon unless he has in some vital way made it his own by the processes above suggested. If he does, because of pressure of time, or on account of illness, his sources might well be acknowledged in public, but habitual use of prepared pulpit material will weaken the preacher's ability to think for himself and arrange his own thought. He becomes a public reader, a declaimer, a dispenser of other men's ideas. Every message from the pulpit ought to be generously mixed with a man's own experience, and no sermon is truly effective until a man gives something of himself with his message.

## KEEPING TRACK OF NEW COMERS.

The 23rd Avenue Presbyterian church of Denver sends out the following card, jointly signed by minister and Sunday School superintendent, to churches in neighboring cities, asking for names of Presbyterian people moving to Denver. The plan is a good one and should be used in every large city church. The postcard is of the double, return variety, addressed and bearing space for nine names and addresses. The message on the card is as follows:

Twenty-Third Ave. Presbyterian Bible School  
Twenty-Third and Ogden.  
Denver, Colo.

\_\_\_\_\_, 1920

Dear Mr.:

You have doubtless found that very often families leaving your city and moving to Denver do not get into a Presbyterian Church for months and sometimes years. If you will be kind enough to give us the address of those who have been connected with your work and have come here to reside, we will be glad to invite them to our Bible School and Church. We will also be glad to know of any coming at any future time.



In case any of our people move to your city we will notify you so that they may not be lost to our church.

I should be pleased to have you keep my address that we may co-operate in the way I have indicated.

Yours very sincerely,  
Rev. P. V. Jenness, Pastor  
H. H. Tangeman, Superintendent.

### TEN "ISMS" FOR SERMONS. Rev. L. W. Doolan, Kentucky.

Pre-Millennialism: The Question of When Jesus Will Come.

Socialism: The Question of Capitalistic Injustice.

Spiritualism: The Question of Communication with the Dead.

Eddyism: The Question of Evil and Good.

Mormonism: The Question of Rival Revelations.

Russellism: The Question of a Hope Beyond.

Romanism: The Question of Religious Authority.

Seventh-Dayism: The Question of Sunday Observance.

Feminism: The Question of the Emancipation of Women.

Mammonism: The Question of Money-Madness.

### WE NOTE IN CHURCH PLEDGE.

We find the following "reasons" for supporting a local church. We have never seen this in use before, perhaps you will wish to use it:

"In consideration of my love for the kingdom of God and for his church, and in consideration of subscriptions made by others, I hereby promise to pay, etc."

### MOVING PICTURES.

One minister who was reported as having accomplished remarkable things with the moving picture has given them up. His reasons are: (1) There are not enough good religious pictures suitable for the church. (2) They are expensive. (3) They do not bring the more thoughtful people to church. (Thoughtful people have usually made up their minds for or against the church.—Ed.)

In place of this program he is using popular questions which he answers Sunday nights. His plan is copied from Rev. James L. Gordon, D.D., of the First Congregational Church of San Francisco. Dr. Gordon prepares and answers questions of every sort and gets an audience of two thousand people to hear him every Sunday night. (If you wish to try this kind of service write to Dr. Gordon, enclosing two-cent stamp for reply.) The new method seems to win a new type of audience, more intelligent, it is said, than usually gathers for moving pictures. [Get questions one Sunday and answer them the next Sunday.—Ed.]

A friend of the writer was entertaining a missionary who was bringing his American visit to a close. Before leaving America he said, "I do wish to hear one more sermon before I go." His friend drove him to one

church, that was closed. At the second church there was a moving picture exhibit. Then his friend drove rapidly twenty miles and entered another church to find moving pictures there! They made retreat in the dark. After a further search they found a church where the minister was preaching, but his audience was small and the sermon unfortunately uninteresting. [This preacher should have had the pictures.—Ed.]

It is to be remembered that moving pictures can never take the place of preaching. There may be pictures or anything else if the program is balanced with music, prayers, Scripture message and pictures, and it is better to have unity and common purpose in it all. There are many people yet who are heart hungry who cannot attend the morning service. Do not forget them in your plans.

### CHURCH OBJECTIVES.

At Traer, Iowa, the Methodist Church issues cards for members that show certain objectives that the church has set for accomplishment. There are six in all, each one simple, clear cut and impressive. Here they are:

- 1st. A family altar in every home.
- 2nd. A family pew in the church and the family in it every Sunday.
- 3rd. A family religious paper in every home.
- 4th. Every member a TITHER.
- 5th. A definite portion of time, aside from weekly religious services to be given each week to the work of the church.
- 6th. A minimum of fifty conversions this year.

### A NEW WAY OF INCREASING ATTENDANCE.

We have recently read of a church that conducted a series of prayer meetings for a week and put the responsibility for building up the attendance upon different societies and committees each night. One night the Education Committee and Boy Scouts did it. Another evening the Missionary Committee and the Ladies' Auxiliary had charge. Usually two organizations combined in boosting and on the printed program the names of the "Boosting Societies" were indicated. This method divides the responsibilities and tends to create interest and develop leaders.

### THE PURPOSE OF A PILGRIM.

Rev. Hugh Elmer Brown sent out a set of New Year Purposes. Without elaborating we give the purposes in order: "I purpose to be strong in body, to be strong in mind, to be strong in will, to be strong in my work, to be strong in love, to be strong in faith, to be strong in patience, to be strong in service, and to be strong in following Christ.

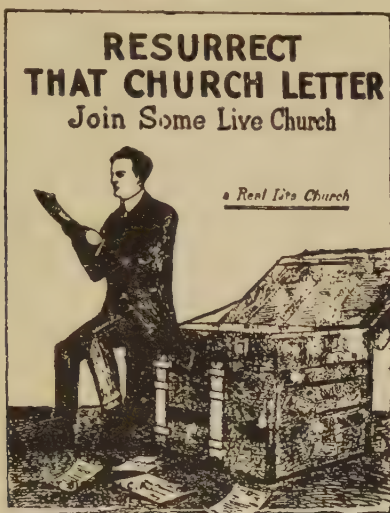
Here we have suggestions for either a "message" or for a series of sermons. They are full of possibilities. Use them.

### MEMBERSHIP CAMPAIGN.

The following publicity is self-explanatory. We take it from the calendar of the Hopkinsville, Ky., Baptist Church. (You can secure this cut from F. M. Barton, Caxton



Bldg., Cleveland, O., for \$1.00). Why not try some such campaign in your own church?



Your church membership should be good enough to be moved with your household goods.

Your church home should be near enough for you to live in it. Don't be a church tramp.

Your covenant-vow is your word of honor to the church of the living God. Be a Baptist right.

You know "united we stand, divided we fall," in church as everywhere else. So let's stand together NOW!

#### \$40,000 IN SEVEN DAYS.

In Buffalo, N. Y., there is a church that calls itself the "Church with Winning Ways," and it almost goes without saying that it lives up to its reputation when it starts out to secure forty thousand dollars in one week for a new building.

These "whirlwind" campaigns are usually prepared for in advance and they accomplish as much in one week as is usually gotten in a month of leisurely effort.

The literature used in this campaign is unusually good. They publish a folder or calendar called "Winning Worker" and for this campaign issued an extra edition carrying at the top the word "Extra" printed in large black type. On this same page is a map showing the location of the proposed church building. They designate it by a heart and use as a slogan "For the church at the Heart of the Pine Hill Section."

On another part of the folder the need for this new church is presented. Besides other material bearing upon the plan for raising the money there is a list of four suggestions as to "How," reading as follows:

1. CASH IN \$ \$ \$ \$ \$ \$ \$

2. LIBERTY BONDS will be very welcome.
3. INSTALLMENT PLAN. So much per week for three years.

4. Willingness and SACRIFICE. A long, steady pull.

Teams will call on the members of the congregation first and then the friends of the church and folks interested in the welfare of the community and the cause of Christ, from June 3 to the 10th. It will be left to each individual man, woman and child to give as he sees fit. IT'S UP TO YOU. Ten cents a day from 400 folks for three years will turn the trick.

Following this explanation are sixteen reasons for giving now. These are sufficiently valuable to use anywhere for any money raising project. We put them down here for your use.

#### Why Give Now?

Because:

1. I want to share in the new church.
2. I'm interested in the community.
3. A new and more attractive church will draw folks into this section.
4. It will mean more business.
5. It will increase property value.
6. I'm interested in St. Andrew's and the welfare of my fellowmen.
7. I'm interested in the youth of this section.
8. It will pay to pay NOW.
9. It will save interest.
10. It will save many appeals afterwards.
11. I call on the church to serve me for baptisms, weddings, funerals and at other important times of my life.
12. No one else can give for me and I don't want to lose out on this chance.
13. It's an INVESTMENT.
14. There is a blessing in it for me.
15. My gift may mean the saving of a soul.
16. I OWE IT TO MY GOD.

Think and pray over the matter and do Your Bit.

Work and Talk and Give and Strive to Make Successful This Great Drive.

#### LOAN YOUR SERMONS.

A conscientious minister who spends many hours, perhaps weeks, in preparing a message for his congregation ought to have something worth while to say. The sermon may contain a message calculated to comfort or stimulate a person who is passing through a serious and soul-racking experience. Now if you have this sermon typewritten and bound between two pieces of stiff paper, fastened with brass pins and properly titled to give the appearance of a small book it makes a handy volume for loaning.

A world of good may be done in this way. We have a sermon on "The Cure for Worry," that is going the rounds now. Good reports come from the reading of this message. It is a good way to help individual cases.

#### PATHFINDERS.

Rev. Robert G. Armstrong, of Spencer, Mass., has organized his younger boys into an or-

ganization called "Pathfinders." In a letter he says:

"We plan a hike for every alternate week. I find that there is great satisfaction spending some time with the boys of this age. You stamp your personality on them so much more easily than upon the older boys. And when these boys come into my troop of Scouts they are far better fitted for the discipline of the Scouts."

He has furnished us with an outline of the plan of organization. As we often have requests from ministers asking for suggestions regarding work for boys between 9 and 11 years of age we print the outline in full.

Motto: "To Follow the Trail that leads upward and onward."

The Law of the Trail:

1. To Know the Trail—A Progress along the Trail demands strong bodies, alert minds and clean morals. To know the Trail then means to know the laws of health, the laws of the mind, and the laws of the soul.

2. To Blaze the Trail—Those who traverse a Trail must mark it for others who follow. To blaze the trail for others is the law of all true pathfinders.

Pledge—"I promise that I will do my best to follow the Trail that leads upward and onward."

There shall be three classes of Pathfinders:

I. The Seekers—Must know the Motto and the Law of the Trail. Must know the law of Health, the Law of Self-Control and the Law of Reliance.

II. The Trailers—Must give evidence of a month's reasonable fulfillment of the requirements of the Seeker. Must know the Law of Reliability, the Law of Clean Play, the Law of Duty, and the Law of Good Workmanship.

III. Blazers—Must give evidence of one month's reasonable fulfillment of the requirements of the Trailers; Must know the Law of Teamwork, the Law of Kindness, and the Law of Loyalty.

Must train one new member for the Pathfinders. Must give evidence of diligent effort to obey the laws of body, mind and soul.

The "Law" for the guidance of the Pathfinders is the "Code of Morals for Boys and Girls" by President W. J. Hutchins, of Berea College, Berea, Ky.

### A VISIT TO A UNIVERSITY CHURCH.

The writer visited the First Baptist Church of Berkeley a short time ago and found some interesting things that may be helpful to others. The church is new and built for service. The basement is divided into many rooms and these are devoted to various departments of work such as the kindergarten, primary and junior departments of the Sunday School and the choir, etc.

Our attention was attracted by the numerous bulletin boards. There was one bulletin devoted to "Sunday School News." There were two large signs on which were the words, "Silence please, Worship has Begun." There was a bulletin devoted to 'Sunday School

Athletics." In the swinging doors leading into the Sunday School were small glass windows so one could see what is going on inside before entering. A picture painted in very bright colors on a black background, showed the church as it appears in the night.

### A GOOD WELCOME.

The following words of welcome are taken from the calendar of Trinity Reformed Church, Akron, Ohio. It is good to see such a broad invitation and if the spirit expressed in the words can be translated into experience the church so constituted is bound to be of service.

Our Welcome:

To all who mourn and need comfort; to all who are tired and need rest; to all who are lonely and need companionship; to all who pray and need help; to all who have sinned and need forgiveness; to all who have failed and need strength; to all who love the Lord and wish to praise His name; to all who have been blessed and wish to be a blessing to others; to these—and to whosoever will—this Church, in the name of the Master, opens wide its doors and bids you "Welcome."

## Holiday Printing

Just tell us that you are interested and we will send you free samples of Christmas and New Year Greetings especially for ministers to send to members of their church and congregation.

We print the single and duplex envelopes and all sorts of specialties for use in church work.

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### A SERMON BY MAIL

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of Dr. David James Burrell's sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons willing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Merce E. Boyer, Room 2, 1 W. Twenty-ninth Street, New York, N. Y.—Adv.



# ILLUSTRATIVE DEPARTMENT

## A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

### Illustrations From Recent Literature

Rev. I. J. Swanson

**The Homing Instinct of the Soul. (192)**

Psa. 55:6.

"He who from zone to zone

Guides through the boundless sky thy certain flight,

In the long way that I must tread alone,

Will lead my steps aright."

. . . Birds have in a sublime degree a sense of direction, which is expressed in two forms—as a capacity for flying continuously in a definite direction, and as a capacity for "homing." In regard to the second form we have some data, for the homing powers of cats and dogs, cattle and horses, are well known. . . . The homing of pigeons is also a familiarly established fact, and the value of it is not lessened by knowing that the power can be greatly increased by training. In fact, it seems legitimate to suppose that birds have in a sublime degree the sense of direction and the homing faculty. A particular case . . . that may well excite admiration is that of the Pacific Golden Plover, large numbers of which winter in the Hawaiian Islands, which are about 2,000 miles away from any continental area. Mr. H. W. Henshaw suggests that the islands were accidentally discovered by storm-driven waifs who were blown out to sea when following their usual southward migration route along the Asiatic coast in autumn. In any case the islands have become favorite wintering grounds. The birds leave the islands in spring in very good condition and probably fly straight on across the ocean, without feeding or resting, till they reach the Aleutian Islands. There is good reason to believe that many of the Golden Plover breeding in Alaska are from Hawaii, and that many of those that arrive in Hawaii in the autumn have been in Alaska. "It thus appears," Mr. Henshaw says, "that thousands of birds, large and small, make a 2,000-mile flight from Alaska to Hawaii in fall and return in spring."

. . . "What at first might appear a physical impossibility—the 2,000-mile flight of small birds across an ocean highway without a single landmark and with only the friendly winds to guide them, if indeed they utilize these as guides—is not only possible, but the feat is accomplished annually by many thousands of individuals, and apparently with no stops for rest or food. The wonder of it is increased when we realize that these annual flights are undertaken solely for the purpose of making a sojourn of a few brief weeks in Alaska to nest and rear their young." . . . Why does not the Golden Plover become a resident of Hawaii? The probable answer is a purely biological one; that, as Mr. Henshaw suggests, the Golden Plovers were originally Arctic birds,

and that they have a homing impulse . . . to return to their cradle country . . . We agree with this observer in adopting the hypothesis of an organic home-sickness which prompts a return. . . .—From *The Wonders of Life*, Thompson, Holt, New York.

**False Reckonings. (193)**

1 Kings 19:10, 28.

There is a great tendency with us, especially at this critical time, to unduly overestimate our own importance, in the large scheme of things. . . . No one is altogether indispensable; even a Von Hindenberg may prove to be a colossal wooden image and his retirement but an incident of passing interest. Luther's death did not hinder the progress of a vast reformation, nor did the assassin's bullet which slew a Lincoln halt or hinder the mighty plans of a reconstructed and reunited nation. No, our tendency to over-valuation of human agencies is altogether disproportionate. We recall that Oliver Wendell Holmes once said, on viewing the splendor of Trinity Church, Boston, "So all this depends upon a half inch of larynx in one man's throat." He was, of course, referring to the matchless genius of Phillips Brooks. But God does not leave his cause in the world without witnesses, and even the death of a Brooks does not restrict or retard the ever-expanding kingdom of righteousness. The great prophet Elijah had experienced a severe defeat, a soulless king with his prodigate queen had seemingly destroyed the efficiency of his work and dissipated the splendid influence of the church. It was while in a deep melancholy and condition of depression that Elijah cried out: "I only am left, and they seek my life to take it away." The answer to this . . . was: "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal." Elijah had simply overestimated his own importance—that was all. He had assumed that God's kingdom could not go on without him, but he was utterly mistaken.—From *Everyday Religion*, by Freeman. Revell, New York.

**The Cloud of Witnesses. (194)**

Heb. 12:1.

This generation cannot shift its responsibilities without losing altogether its solemn sense of historical unity. Our dead lie upon every battlefield, and behind them the vast company of the dead of other wars, and of all the other men and women who, in their generation, strove to realize ideals which had revealed themselves to them. There is in Edinburgh a legend of the ancient Castle, that a bugler blowing the "last post" on a wild and stormy

31st of March, centuries ago, was killed there and thrown down the rocks; and the legend tells that every 31st of March those that have ears to hear can hear the sound of a fifth bugle whose notes linger long over the sleeping city. The dead bugler comes back to continue his challenge to living men. When we remember the dead it is well ever to remind ourselves that they without us cannot be made perfect, and that they are waiting in their silent places to see how we shall take up their unfinished work, and what we shall make of it.—From **Some Aspects of International Christianity**, Kelman, The Abingdon Press.

**What Is Your Life?** (195)  
Jas. 4:14.

The sense of disaster caused by the shock of war, which drove so many to make a great affirmation of faith, forced them also to ask the old question, What is life? When a boy could write from the trenches that he had learned it does not matter when a man dies, that it only matters how, all of us were compelled to make our judgments of life in terms of quality and not merely in terms of quantity.

What more could a man ever achieve lived he for centuries instead of years, than give his life to the highest he knows and for the highest? . . . This is the power of the religious appeal, that it ties a life up to the greatest cause of all, and so saves it from failure. What takes the heart out of men is the thought of amounting to nothing, living for nothing, and dying for nothing. To give the full measure of devotion to a great cause is success in life. Ben Jonson long ago made the contrast in the judgment of life according to quantity or to quality.

It is not growing like a tree  
In bulk, doth make man better be;  
Or standing long an oak three hundred year,  
To fall a log at last, dry, bald, and sere;  
A lily of a day  
Is fairer far in May,  
Although it fall and die that night. . . .  
It was the plant and power of Light.  
In small proportions we just beauties see;  
And in short measures life may perfect be.  
—From **Lest We Forget**, Hugh Black, Revell,  
New York.

**Behold, He Prayeth.** (196)  
Acts 9:11.

But if prayer be normal to the child heart of humanity at large, we may expect to find it noticed in other old writings than the Scriptures of Western Asia. . . . And here and there in the old books of a quarter of the human race in East Asia, we do indeed find jottings on the subject resembling prehistoric pictures scratched upon rocks—mere outlines, it is true, but with considerable force and correctness of outline. . . . Of the Most High the Book of Odes (dating back in parts to 1100 B. C.), says:

Great is God!  
Down-bending in majesty;  
Surveying all regions;  
Seeking the peace of the people.  
. . . An ancient proverb says: "God, the

Highest, listens to the lowliest." This appears to be a deduction from one of the Odes, which begins:

O vast, enduring God,  
Which art called (our) Father-Mother.  
And an affirmation that prayer to the Highest is normal to the innermost heart of humanity is found in one of two ancient essays which have come down to us from the hero of "The Dragon Boat Festival," the statesman Ch'u Yuan (332 B. C.), who says, "God is man's source, and when oppressed with need he reverts to his original child-disposition. For when over-wrought and over-weary, who is there that does not cry to God?" And to this day in China, in all the higher grade novels, and in real life, too, those who deem themselves suffering from intolerable wrong are wont to call out, "God! God!" even as Confucius when misunderstood said, "It is God who knows me." Or when in extreme danger, as from the bursting of a storm on their little boat in mid-Yangtse, it is to God that they cry, rather than to any demi-god or to their ancestors.

\* \* \*

**A Personal Testimony to Guidance Through Prayer.** (197)

After four happy years in the barrack-room as a witness for the Lord Jesus, the great crisis of my life came. I was at that time very happy and prosperous, preaching as a soldier to soldiers nearly every night. I had obtained a certificate for Pioneer Sergeant, and was well in with the officers of my regiment, when, suddenly, all my plans were upset in a way I had never dreamed of. I received a letter from a man of God, which read as follows: "Dear Brother—The Lord has told me you must come and take special services in the hall attached to the Soldiers' Home." It was like a thunder-clap to me. At that time my own plans were made. I liked my position. God was using me. I had also a leaning toward money-making, and this I found I must be weaned from, once for all. I answered that letter by saying: "I am a soldier, and I cannot come." But by return post I received another letter: "I know you are a soldier, but twenty-one pounds will release you from that duty, and I am paying it." Now I did not want release, as I was looking for speedy promotion, but I did want to say from my heart, "Thy will be done." That was a real prayer in my heart, though I had thought it was God's will for me to remain at my post. Now I was in doubt as to the will of God. I always went to my Bible for help, and that has never failed me. I remembered Gideon's prayer and answer. So I prayed to God: "If it is Thy will that I should leave the army, let me earn the twenty-one pounds with my own right hand, as a token or sign from Thyself to me." . . . That afternoon, as I crossed the barrack-square, I found a parcel containing some paints, cardboard, and small brushes. I put the cardboard on the table, and began drawing the Union Jack and the regimental colors. . . . A soldier pressed me to sell the painting. . . . Soon I had hundreds of names waiting for a painting, and before I realized what had hap-



pened, I had the twenty-one pounds earned with my own right hand. . . . After a struggle with himself, he bought his discharge, and took up the work of an evangelist.—From **The Power of Prayer**, by Various Authors. Macmillan, New York.

### Something More for Man in God. (198)

Rom. 11:33.

In spite of man's search throughout the ages, many marvels of nature have baffled him or have remained undiscovered until recent years. Long before the days of the Psalmist and the astrologers of ancient Egypt, men saw the lightning flash in the heavens. Yet it remained for Benjamin Franklin to note the relation between lightning and electricity. And most of the advances in this sphere have been made by men who are still alive. The Aztecs and the Babylonians witnessed the effects of electrical discharges, but not until our own time has the world been linked together by the telegraph and the telephone, and night turned into day by the electric light. Only recently has it been demonstrated that written messages may be transmitted thousands of miles by means of the writing telegraph. Professor Korn and Mr. Thorne-Baker have just now perfected a mechanism by means of which it is possible to send sketches and photographs by telegraph. . . . It was less than two decades ago that a nineteen-year-old boy on his father's farm, near Bologna, Italy, discovered how to send messages through the air without the use of wires. Now messages are sent daily to all parts of the world by means of wireless telegraphy. . . . Only recently have we heard of the invention by Mr. James Harris Rogers of an underground radio-system by which wireless messages may be sent and received underground or through water without the use of aërials. It is said that with the apparatus installed in his home in Hyattsville, Maryland, Mr. Rogers has received messages from Berlin, Paris and Rome.

Primitive men knew how to communicate with each other at a distance by means of beacon-fires . . . wireless messages are now sent from rapidly moving passenger trains to distant railway stations. . . . The warriors of old knew how to make music with the tom-tom and the drum, but it was only a short time ago that Dr. DeForest discovered that it was possible to make music by sending electric currents through glass bulbs. He has now perfected what he calls the Oscillon Organ. With varying electric currents operated by switches, this organ can be made to imitate the cornet, the flute, the oboe, and various stringed instruments; indeed, the Oscillon Organ is a whole orchestra in itself. . . .

There is something more on ahead. . . . We are confidently told . . . that we soon shall be able to see the person to whom we are speaking over the telephone. It will not be long before all our houses and apartments will be heated exclusively by electricity. Showers and tub baths will be supplanted by the more cleanly, sanitary, and invigorating electric

bath. . . . We must confess with Immanuel Kant: "We are living in a world which is but a little island of the known, washed on every shore by the vast waters of the unknown." Sir Oliver Lodge exclaims: "The universe we are living in is an extraordinary one; and our investigation of it has only begun."—From **Something More**, by Page. Association Press, New York.

### Before the Gates.

(199)

Psa. 118:19.

In the Tate Art Gallery in London is a painting called "The Girl at the Gate." The scene is laid in the Highlands of Scotland. The farther background of the picture reveals the rocky cliff and the jagged scaur. In the foreground is a rude highland cabin whose tiny yard is surrounded by a rickety picket fence. In front of the little home, the aged father is spading the ground. The mother, bedecked in an apron, stands akimbo feeding her chickens. At the front gate, about which daisies are blooming and a sparse vine clammers, stands a fair blue-eyed lassie, dressed in the native plaid. Her hand rests upon the gate post. She is merely a peasant girl in form and surroundings, but with an expression of unutterable yearning after some great ideal. Her face is sweetly sad and beautiful. Her fine dreamy eyes—they form the center and point of the picture. What a study! Those fine eyes are looking across the hazy distances. She seems to have visions of a larger, fuller life. Her soul, imprisoned and uncultured, appears to be striving for liberty, noble activity, and lofty service. Those who look upon this picture are attracted to it with awakened sympathy and tenderness. This picture reminds us of hundreds and thousands of girls who are held back within the barriers of circumstances and narrow environment. There is no nobler task entrusted to men and women than that of giving "the girl at the gate" a chance in life.—From **The Romance of Christian Experience**, by Porter. Revell, New York.

### Tarbell's for 1921.

"Tarbell's" familiar slogan, "Largest and best Lesson Help published," is conspicuously true this year. Every new help available has been embodied in this up-to-date Teacher's Guide, rendering teaching both attractive and interesting. Its pages are literally packed with helpful information, yet there is no "padding," nothing that teachers will not use. As one teacher puts it, "not a word could be spared."

It is a most satisfactory volume on the New Lessons, as the material as well as the methods are graded and specialized according to the various departments of Sunday School teaching, from Junior to Bible classes. "Tarbell's" pointed the way to the grading of the Uniform Lessons.

Junior teachers will be attracted to the directions for home-study and note-book work, which will lead pupils to study the Bible itself and to think about the principles of conduct which the lessons enforce; the information about the historical books of the Old Testament, about Matthew's Gospel and the Book of Acts; the geography and map work necessary to make the lessons real.

The Senior teachers will value the wealth of information along all lines of Senior Class study; the careful treatment of each book in the course in regard to its writer and his viewpoint, its teachings and its style. Published by Fleming H. Revell Co., New York.

# Choice Illustrations

Rev. A. D. Belden, D. D., Essex, England

## The Brahmin and the Mystery Glass. (212)

The incidents that occur in the life of the missionary in foreign fields are not all sombre and serious. Humor abounds in his experience and affords a welcome relaxation. One such story is told of a missionary in one of the big centers in India to whom his friends in America sent the gift of a microscope. "Here," thought the missionary, "is a good opportunity both to amuse and to instruct some of my Hindu friends." So gathering a party of them together he showed them the little instrument at first to their great interest and delight. As they peered into the glories of a butterfly's wing and the wonder of a flower petal their minds were awed by the hidden beauty of the world. Presently, however, the missionary said, "Now I will place beneath the glass a single drop of perfectly clean water." As one by one they gazed through the microscope at the drop of water, they gave vent to exclamations of astonishment and of alarm. The water was, of course, alive with animalcules. The missionary was puzzled at their great alarm and their refusal to look any longer through the magic glass, until he suddenly remembered that by their religion these Hindus were strictly forbidden to take life. Evidently the fact that in drinking water, if the glass told the truth, they also took life, was the cause of their alarm. Next day a Brahmin who had been present and had been particularly fascinated with the microscope called on the missionary and inquired if he would sell the magic glass. The missionary refused. The following day the Brahmin brought a large sum of money and offered it to the missionary in exchange for the glass. Thinking the money might help his mission, and that he could soon replace the glass with another from home, the missionary at length consented. In a very gingerly manner the Brahmin took the microscope and the missionary watched him take it outside the courtyard. To his surprise the moment the Brahmin was clear of the mission house, he dashed the glass violently to the ground, and seizing a big stone battered it to pieces, muttering as he did so loud enough for the missionary to hear, "There! I cannot rest so long as you remain to tell me of my sins, but now I shall have peace."

Amused and yet sorrowful, the missionary turned away thinking of how deliberately men will choose darkness instead of light and how often they imagine that in destroying the truth-bringers they destroy the truth which rebukes their falsehood. He thought, too, of the folly of thus resisting the advance of truth and of how inevitable it was that the microscope should become as common an instrument in India as in other lands.

"Great is the truth and it must prevail!"

## Every Man's Need. (213)

There is a moving story told which illustrates most impressively the great illusive need which is common to all men, irrespective

of their station in life. When the late King Edward VII lay dying at Buckingham Palace, he summoned to his side a favorite page. In low tones of physical weakness the King instructed the page to go out and buy for him a little book in which he had once before been interested. Hastening from the palace the page visited shop after shop in the vicinity. The book, however, was hard to procure. It was old-fashioned and copies were few, but at last he laid hands on one and returned hurriedly to the palace. The last hours of the great king—the Peace-Maker, as he was called—were spent in the solace of that little book whose title is "Jesus, the Sinners' Friend." There are three things that make all men level—they are Death, Sin and the Everlasting Mercy of God in Christ Jesus.

## The Friend Of All. (214)

A certain town in Austria is approached by a beautiful bridge which is remarkable for certain noble statuary that adorns it. Every few paces across the bridge there is placed a statue of Christ. There are twelve statues in all, and each statue represents Christ in some distinctive aspect. So great is the appeal of this beautiful idea that the people have formed a habit of pausing reverently before the statue that is most closely associated with their own calling. Thus the shepherds or farmers driving their cattle to the market place, pause before the image of Christ, the Good Shepherd. The market-gardeners choose the statue of Jesus as the Sower. The sick and the afflicted stop before Christ the Healer. The fish-vendors halt before the image of Christ stilling the tempest—whilst all who have no particular calling or one that is not represented, pause in reverent homage before Christ Crucified. So these people pass daily a test of their fellowship with Christ and their loyalty to him in the business affairs of life. They go to their daily round and common task, assured of his companionship and sympathy.

## Forgiveness Wins (215)

The colonel of the regiment, seated with his fellow-officers in court-martial, looked at the prisoner before him with a troubled frown upon his kindly old face. They were upon an Indian station and life was not altogether easy for the man under his care. The man before him, however, seemed absolutely incorrigible.

"What to do with you I do not know," said the colonel. "You have been charged again and again with drunkenness. You have had punishment after punishment and yet here you are again!"

The prisoner was indeed a sorry spectacle. Repeated excess in a hot climate had made him almost a wreck. If any case would be termed hopeless here it was. The colonel looked round at his brother officers in despair. "What is to be done?" he asked. "We have tried everything." "May I examine the record, sir?" inquired a bright young captain. "I believe I have something to suggest." The colonel, in-



terested and relieved, passed him the man's record. "I thought so, sir," cried the captain eagerly. "There is one thing that has never been done to this man." "What, pray, is that?" asked the colonel. "Sir," replied the captain solemnly, "this man **has never been forgiven.**" The statement fell like a thunderclap on the little company of hard-bitten military men and a hush fell upon them that bespoke conviction.

Turning to the prisoner the colonel said, "You have been punished many times and are no better, indeed, you are worse. See, this time, I wipe the thing off the charge-sheet. You are free—you are forgiven."

With a sort of surprised relief the man flung his face into his hands and with heaving shoulders left the court. From that day he was a different man. He cut the drink right out and became after a few years one of the most trusted men of the regiment, rising steadily in rank.

### Too Soon to Pray! (216)

During one of the dreadful plague periods which afflicted the Middle Ages, a certain city in Italy suffered with exceptional severity. The city was rapidly becoming a scene of ruin and decay when the citizens determined to hold a special service of humiliation and intercession in the great cathedral. Everybody for miles around gathered at the beautiful and mighty church and a day was spent in prayer and supplication. Towards evening there suddenly appeared at the doorway of the cathedral an ascetic looking monk bearing a hatchet. He was well known amongst the people, for he had risked his life continually for the rescue of the plague-stricken. Up the crowded aisle he passed to the altar above which there stood a large picture of Christ. It was called the picture of "The Frowning Christ," and it showed the Saviour with anger on his brow. To the consternation of all, the monk raised his hatchet and struck at the picture. Bit by bit he hacked it away. Everyone thought he was mad, but presently they saw to their astonishment that beneath the picture he was cutting away there was another. Presently he had finished his work of destruction and there stood out clear and beautiful a picture of the Smiling and Merciful Saviour.

The acted parable awoke new hope in the heavy hearts of the multitude, but its true meaning was emphasized by the monk, who, turning to the people, cried in a loud voice, "The smiling Christ did not appear till the rubbish had been cleared away. **It is too soon for you to pray.** Go! burn your rubbish and the plague will depart."

That night the city gleamed with fires and as the monk had said, the plague departed.

The world has been visited by a plague of strife. It can only be overcome by every life burning its own rubbish. It is good to pray for peace, but may it not be "too soon" if our lives do not "ensue" it.

### "Little Miss Goodness"—Sermon Story for Children. (217)

There was once a little girl, whose name was Little Miss Goodness. She lived in a very

beautiful garden-world. A place where the flowers always bloomed and the birds always sang, and the sun was forever shining—a world of splendor, beauty and joy. And wherever little Miss Goodness went she carried with her a golden harp, upon which she constantly played.

Sometimes the flowers would nod their petals at one another and say, "I wonder if little Miss Goodness knows how much her music means to you and me? Whatever would become of us if it were to stop." And the birds would crip-rup to one another, saying, "Suppose the harp got lost or broken and the music ceased, what would become of you and me?"

One day as she tripped happily through her garden-world she was startled by an ugly sound, and with the curiosity that all girls possess, she wanted badly to know where it came from. She soon found out, for, turning a corner, she came upon the shore of a beautiful lake, and there standing beside the water, with very red cheeks, and stamping his feet in rage, was a very angry boy. He was shaking his fist at a lovely white bird in the sky and saying, "Ten times have I aimed at you and missed, but I will hit you yet." "Foolish boy," said little Miss Goodness, "can't you see that your anger spoils your aim? Let me try." The boy handed her his catapult, she fitted it with a stone and—in a moment—the beautiful bird was hit and lay at her feet, its white plumage all bedabbled with blood. When she saw what she had done, little Miss Goodness buried her face in her hands from the dreadful sight and turned and fled. She ran on and on, and then remembered the golden harp. In her grief she had dropped it, and now she could not find her way back again. So the music ceased, and then a strange thing occurred. The flowers began to fade, the birds ceased to sing, and fell to croaking, and then grew silent—the clouds gathered across the face of the sun, and all her garden-world began to turn into a cold, barren wilderness. Earnestly and long and with much weeping did little Miss Goodness seek for the golden harp, but in vain. Then one day she came upon a wounded hare—its leg badly damaged. I suppose that boy had been up to his cruel tricks again. The moment she saw it her heart was touched with pity, and taking a gossamer scarf from her neck she tenderly bound up its wound and nursed the poor creature for several days. When it was quite well it bounded away, without stopping even to say thank you, but in going it disturbed a fern bush and lo! there lying under it, very dirty, and with broken strings, lay the **Golden Harp**. Quickly she caught it up and very tenderly she cleaned and mended it. Then with a heart full of sorrow for her misdeed in killing the poor bird, she began again to play the music of the harp. And at once, her world improved—the flowers began to brighten up, the birds started first to croak and then to chirrup, the clouds broke up and fled from the face of the shining sun, and as the days went by health and beauty and brightness grew stronger all around her, and into her own heart there stole a wonderful

joy. And never again did she lose the golden harp, or permit its music to cease.

Can my reader give a name to the golden harp? This story reminds me of a young man who once came to Jesus and said, "if not in these words, then in their meaning, "I am little Mr. Goodness. I have kept all the commandments. I ought to have the perfect life." And Jesus said to him, "You are not quite good enough—you have left something out, and the absence of that one thing spoils all." If you can give a name to that "one thing," reader, you will have a name for the golden harp, whose music is the source of all beauty and joy in life.

**Christmas Card Edition has been made of "The Story of a Man Nineteen Centuries Old, Who is Still Living." See page 239, December Expositor.**

**This makes the finest Christmas greetings you can send. Price \$2.50 per 100, postpaid. F. M. Barton, Publisher, Cleveland, O.**

Rev. John Robertson (of City Temple, Glasgow, Scotland; O. T. Chair, Seabury Divinity School, Minnesota; British Army, France) now after the World War is re-issuing in Scotland and in America his paper, *The Christian Scotsman*, containing his sermons, illustrations and Divinity Class Exegesis of Hebrew and Greek texts, for one dollar a year, post-free, at The Cathedral House, 223 West Seventh street, Cincinnati, Ohio.

\* \* \*

#### **Adequate Ministerial Support.**

The people are demanding ministers who are men of high spiritual attainment, resourceful and tactful; men who know how to conduct themselves socially; men who are not only able to preach, but who can serve in any capacity of public life. Of course, the preacher does not preach for money, but he must have money to live. The lawyer, doctor and merchant collect their own accounts, but upon this subject the minister must be silent. His salary is fixed and collected by others.

The early returns of the surveys of the Inter-church World Movement indicate that the per capita now paid for ministerial support is less than it was in 1850. The church, her numbers and resources have increased greatly since then, but the increase in the preacher's support has not kept pace. There is scarcely left a profession, trade or task that does not average much higher in support than the ministry. The striking miners average double the annual support of the preachers in America.

The Cincinnati Convention recommended that (1) All salaries under \$1,500 per year be increased 25 per cent; (2) All salaries between \$1,500 and \$2,000 be increased 20 per cent; (3) All salaries between \$2,000 and \$3,000 be increased 15 per cent; (4) All salaries above \$3,000 be increased 10 per cent. It will soon be that a church dare not be unjust in the matter of a liv-ign support any more than any other institution.—Year Book of Christian Church.

[But recommendations don't mean anything. If the convention passes legislation to make the minimum salary \$1,000 and pay the deficit from Home Mission Funds, something will happen then—and not till then.—F. M. B.]

#### **Tuning the Soul.**

"Why should I go to church?" a young girl asked her grandfather. The grandfather was silent a moment, and then he said: "Tell me, child, has the piano-tuner been here yet? You said that the piano needed tuning."

"No, I am still waiting for him; the piano needs tuning badly. I tried to play last evening, but my playing was a dismal failure."

"Now, see, my child, our souls are like a musical instrument," then said the grandfather. "The strings become slack and out of tune very quickly; they must be tuned up from time to time."

"What do you mean, Grandfather?"

"All strings—goodness, faith, courage, generosity, reverence, love—all grow less vibrant in us, without our knowing it even. But when we hear the Gospel proclaimed at church we see how we have lost tune. We are tuned up once more to what is the true pitch of righteousness. But the tuning does not last. And so one must go regularly to church to have one's soul tuned right."

#### **\$150 IN PRIZES AND \$100 IN BULLETIN BOARDS FOR CHOICEST "BULLETS," PHRASES, SLOGANS OR HYMNS.**

The use of the Interchangeable Steel Bulletin Boards for "Silent Preaching" during the week, by using texts, phrases and quotations has become nation-wide.

It is our purpose to gather up an up-to-the-minute collection of this class of material to supplement the "500 Gems of Thought" that we are now distributing.

We are therefore offering the following prizes:

First prize .....	\$50.00
Second prize .....	25.00
Third prize .....	15.00
Fourth prize .....	10.00

and ten more prizes of \$5 each, and in addition we will give five No. 4 Bulletin Boards valued at \$9.50 each.

Instructions to those who enter the contest, which is open to all users of church bulletins, and those who will ask their church officials to purchase church bulletins during 1921: (Specify which class you are in.)

1. You may submit two contributions of not more than 25 words each. Fifteen words is better and use simple and familiar words.

2. These two may be (a) Verse or text from Bible. (b) A "Bullet" such as: "Tourist Attention! The Road to Heaven. Turn to the right, and go straight ahead," or "Where are you going to live, when you die?"—"If others went to church no more than I, how long would it take this town to die?"

3. Contest closes March 1, 1921, and the contest will be decided by the editor of The Expositor, and prize winners will be published in The Expositor, for April, 1920.

Send your copy to "Prize Contest," H. E. Winters Specialty Company, Davenport, Iowa.

Manufacturers of Dependable Church Bulletins. See page advertisement on back cover.

We have reprinted "The Pastor and the Money Question," by Albert Sidney Gregg, from the November Expositor, page 129. You may have them, 50 for \$1, or 100 for \$2, postpaid, as long as they last. Excellent ammunition for increasing church or missionary budget. F. M. Barton, Publisher, Cleveland, O.



# THE HOMILETIC YEAR—JANUARY

G. B. F. HALLOCK, D. D.

## New Year

We are standing at the beautiful gate of the New Year. It is a door of opportunity. The shortness of life is to many a spur to intelligent and enthusiastic effort. It calls for conservation of strength. To others it is the excuse for dilatoriness and procrastination. During the war a soldier was tendered by the librarian of the camp a book and urged to learn to read it. He replied that he expected to be killed anyhow and "didn't want nothin' on his mind." This was an exceptional fellow, for most all of the men wanted to be at their best even when making a sacrifice for liberty. "So teach us to number our days that we may apply our hearts unto wisdom." The divine tutorship is needed. Christ conserved his hours and finished his work. He is our example. Let us, brother pastors, present the new year to our people as a door of opportunity—another chance.

### Suggestive Texts and Themes. (218)

**Divine New Year Messages:** "Is there any word from the Lord? And Jeremiah said, There is." Jer. 37:17. On the first day of January, 1797, Nelson wrote to his father from his ship "La Minerva" in the Mediterranean: "My dear father, on this day I am certain you will send me a letter." On this New Year Day your Heavenly Father sends you messages.

**Three Hundred and Sixty-Five:** "The net full of great fishes." John 21:11. Each day of 1921 a big one. Total 365.

**Expecting, the New Year Attitude:** "From henceforth expecting." Heb. 10:13.

**The Best is Yet to Be:** "For the law made nothing perfect." Heb. 7:19. The great message of the epistle to the Hebrews is the message of better things. The Gospel is ever bringing better and better gifts: Let us make this the best year yet, in loyalty to truth and duty.

**The Lifetime of the Opportunity:** "Brethren, the time is short." 1 Cor. 7:29. It is important to remember that "the opportunity of a life-time must be grasped during the life-time of the opportunity, which is generally brief." We must not think too lightly of the possibilities which present themselves as though it were a matter of little moment whether they are embraced or not. If they are allowed to pass by, they are lost—they never return again.

**A Day of Decision:** "Choose you this day whom ye will serve." Josh. 24:15.

**A Year of Service:** 2 Thess. 3:6-16. God reveals himself in life's activities for those that have eyes to see him. Doing good is the open door of heaven.

**A Year of Following Christ:** Phil. 3:12-16. It will be a happy year if we continue to fol-

low Christ, striving to attain his perfection, his likeness. If the artist succeeds in improving his art in any degree, no matter by what struggles, he is elated. If we make any progress at all in Christ-likeness, shall we not praise him?

**Hold Fast:** "Hold fast that thou hast," etc. Rev. 3:10. We say, "I have so little strength I can do nothing," and we drift into idleness. Prize what you have, says Christ, even if it is only a little. Use what you have; it will grow bigger with use. Perhaps we have more than we imagine; we have the promise of God, the power of God, the love of God, God's word, and much else.

**Not Less Than the Best:** Tit. 3:8. Look out, or you will drop into the habit of doing less than the best. Be careful to maintain—to keep up—good works. We forget so easily. The flesh with all its selfishness and love of ease is so constantly and wakefully with us that we must forever be on guard. Fix the mind on good; stick to it, and you will rise.

**Life's Shifting Scenery:** "The fashion of this world passeth away." 1 Cor. 7:31.

**At the Return of the Year:** "Go strengthen thyself, . . . for at the return of the year the King of Syria will come up against thee." 1 Kings 20:22.

**New Books Opened:** "And the books were opened." Rev. 20:12.

### New Year Resolutions. (219)

"I am resolved what to do. Luke 16:4.

Be it resolved:

I. That I will think rightly: (a) About myself and all that pertains to me. (b) About my neighbors, near and far, especially about those who have lately tried or seemed to be my enemies. (c) About God whom I shall make it my duty to know better than anyone else, hereby pledging myself to an honest intellectual openness and receptiveness to his revelation, particularly as found in Holy Writ.

II. That I will feel deeply: (a) Toward my own soul, trying to sense its destiny in the secret rapture as in the open uplift hour. (b) Toward other souls; my friends with whom it is safe to feel a ready harmony, but more especially would I discover the worth of my foes, striving to appraise correctly each fact and feeling which causes alienation. (c) Toward God, that I may re-discover him as my own and others' Creator, Father, Friend.

III. That I will achieve: Attempting only those things of which my conscience has approved, and in my effort toward high human endeavor will respect not trample on the rights of any fellow-man.

Thus would I seek to blend my life with the

Eternal Purpose of the Incarnate God without whom the people's suicide is sure—with whom is life that is Life indeed.—Rev. E. C. Clapp.

### The Stone of Help. \* (220)

"Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us." 1 Sam. 7:12.

After the signal defeat of the Philistines the Stone of Help—Ebenezer—was set up by Samuel. It was not only a memorial of that particular victory, but of all the past help from God which Israel had received. We cannot judge of God's dealings with us by any single act of his providence, but by a wide survey of all his dealings. The scientist does not reach his conclusions by the study of a single fact, but gathers a wide range of data from which he arrives at his conclusion. So must we Christians judge of God's mercy.

Moreover, there is implicit in this Hebrew word a forward look into the future. As hitherto the Lord hath helped us; so will he in the future help us. Past mercies are the pledge and guarantee of future blessings.

1. A backward look. Looking over the past year, and the years back of that, it must be that we can mark many periods in which the singular help of God has been ours. We have prayed to our Father in time of trouble and sorrow, and he has heard and helped us. And in the peaceful, prosperous days, in which his hand has not been so manifest, it still has been his hand that has made them so. He has not only "spread a table for us in the presence of our enemies;" but he has made us to "lie down in green pastures," and "led us beside the still waters;" and guided our feet "in paths of righteousness" for his name's sake (Psa. 23). Surely we should be a thankful people and raise up a memorial stone of help to his name. What could we have done without him and his gracious help?

2. A forward look. We are facing a new year. We know not what experiences are before us. There certainly will be sunshine and there will be shadows. But sunshine or shadows, God will be with us, to sweeten the waters of Marah, and give us rest at Elim (Ex. 15:23-27). So we may raise our Ebenezer and go forward, nothing doubting, holding fast the confession of our faith without wavering, knowing that he is faithful who has promised (Heb. 10:23). It is a great asset for the Christian to know that the future is safeguarded by God's mercies in the past.

3. A mighty motive. What mighty motive this "Stone of Help" should be to us for a renewal of our consecration (Rom. 12:1, 2). "Fear not, I am with thee, oh, be not dismayed," etc.

### For the Long Voyage. (221)

"Looking unto Jesus." Heb. 12:2.

"I often notice," said a man who has traveled much, "that small boats keeping near the shore steer by some landmark it presents, while on a long voyage across the ocean a ship has to steer by the sun and the polestar. There

is no earthly object that can help us on a long voyage."

I. Very often in this life we shape our course for a time by the lives which we see about us. This man's industry, that man's determination, another's patience and fortitude. These human landmarks do very well for a time, but on a long voyage we must have something more dependable. All human examples fail. The man whose industry we so much admire we find later is not honest. He whose courage seems to us so splendid, possesses an ungovernable temper.

II. There is only one Life upon which we may absolutely rely at all times—Jesus Christ.

### Over a New Road. (222)

"Ye have not passed this way heretofore." Josh. 3:4.

The coming year offers us large things. It is to be one of the great years of God. We are entering upon a new era in the world's work and thought. Things will be said and done this year that may decide the destiny of this nation for a thousand years, and perhaps for the lifetime of the world. Great problems have to be settled. Great reforms must be instituted. Old evils should be uprooted. Liberty and justice, bought at such a price, must be made forever safe and secure. Spiritual service must be rendered for and by the church.

Let me suggest three boon companions as you go out to face the great tasks of the coming year.

I. Take faith with you. You will need it. Things will go against you. Like Elijah of old, you may be flat on your back under the juniper tree before the year is over. It takes no prophet to foretell that you will meet with sorrows and troubles that will try you, but faith will help you fight your way through them all. Have faith in yourself. Have faith in others. Have faith in Jesus Christ. He never fails or forgets. Do your best to bring out the best that is in yourself. Help the other fellow to be a better man. Take a new, fresh grip on God.

II. Take hope with you. Faith will start you; hope will keep you going. Hope is at the bottom of nearly all the great things done for God and man. It is the mainspring of life. Hope will help you to wait until the clouds roll by.

III. Take love with you. Love has had a hard time for the past few years. Give extra measure this year. Pour it out on a bruised and bleeding world. When the poet Whittier was dying the watchers noticed that he was trying to say something, and bending low to hear, they heard him say, "Give my love to the world." There is nothing like love to heal the aches and pains of the human heart. There are bushels of love in your heart that you have never given out. Give it to others. It is too good to keep to yourself.—Rev. John P. Macphie.

### We All Like New Things. (223)

We all like new things. Here is a brand new year for us. Nothing is newer than time. We



get it fresh every morning. Let us keep it as fine and pure as it comes from the Ancient of Days.

### **The New Year an Adventure. (224)**

Do we ever think that we should like to explore out-of-the-way regions and have romantic adventures? What wonderland is so romantic as this great unknown year upon which we are entering? What adventures are more interesting than those that we may have in it?

### **Goods and Goodness. (225)**

We are to be contented with what we have, but not with what we are. More goods may not be possible for us or best for us, but more goodness always is both possible and best. Aim less at goods and more at goodness during this new year.

### **New And Old. (226)**

Face the new year with the old Book.  
Face the new needs with the old promises.  
Face the new problems with the old gospel.  
Face the new life with the old remedies.

### **Next Year Better—Why? (227)**

First, why we should be bent upon making next year better than this has been: It ought to be better; there is room for improvement in all of us. It may be better; improvement is possible for every one that will take the pains.

Next point: The first step in improvement is to examine our lives carefully and see where we need to better them. Ask the help of God's Holy Spirit to point out our deficiencies.

Third point: Go at it! If we have vim, determination, courage, we can accomplish with our lives anything that Christ wants us to accomplish—and who wants to do anything more than that?

### **Asking. Doing. (228)**

What shall I ask for the coming year,  
What shall my watchword be?  
What wouldst Thou do for me, dear Lord?  
What can I do for Thee?

### **New Life in Christ. (229)**

Paul wrote that if we are in Christ all things will become new—our years as well as everything else. Christ will make every day pure and clean and spotless and brand-new. Nothing is old and frayed and worn if we live in him.

### **New Year's Race. (230)**

Quit you like men, be strong;  
There's a year of grace,  
There's a God to face,  
There's another heat in the great world race—  
Speed! Speed with a song!

### **Steadied For the Year. (231)**

One time Carlyle and Bishop Wilberforce were walking together and speaking of the death of a mutual friend. "Bishop," said Carlyle suddenly, "have you a creed?" "Yes," was the answer to the other, "and the older I grow, the firmer that creed becomes under my feet. There is only one thing that staggers me."

"What is that?" said Carlyle. "The slow progress that creed seems to make in the world." Carlyle remained silent for a moment and then said, slowly and seriously, "Ah, but if you have a creed, you can afford to wait."

### **Happy New Year. (232)**

The life-giving principle of air is oxygen. Leave it out of the air and we could not breathe it. Now the oxygen of a happy new year is unselfishness.

### **"How Old Art Thou?" (233)**

On the tomb of Dwight L. Moody, at Northfield, is graven the sentiment: "He that doeth the will of God abideth forever." The passing of the years has ever served to remind us of the rapid flight of time and the amazing brevity of our life on earth. But our faith reminds us that lives lived for God and humanity defy the grave.

### **Value of Time. (234)**

There is no time to be lost. It was said of a certain Frenchman that "he lost an hour every morning, and then spent the rest of the day in trying to catch up with it." It is folly to persuade ourselves that we have more time than we need. God gives not one second too much—but he does give us enough to fulfill his purpose. "Millions of money for a moment of time," cried Queen Elizabeth, at the last, after sixty years on the throne. Happy are they who realize the value of time before it is too late, and resolve to put out of life all that robs it of its value and usefulness, its permanence, stability and power.

### **Yesterday—Today—Tomorrow. (235)**

An advertisement laying emphasis upon the need of instant action closed with the words, "Today will be yesterday tomorrow." It is a truth worthy of emphasis just now. How quickly the year 1920 came to its close. Soon 1921 will be but a record. As Paul exhorted, "Redeem the time." The year just past was remarkable for its emphasis upon reconstruction and in affording opportunity to do new things in new ways; but the pendulum is likely soon to swing back to the old position where things are expected to remain fixed, and where change will not be looked upon as favorably as today. If changes should be made now is the time to bring them to pass. "Today will be yesterday tomorrow."

### **The Uncertainty of Life. (236)**

All know that death is possible at any time, but few have the period of departure revealed to them. The prophet Hananiah had led the people to trust in a lie; therefore, God gave him the warning. It is natural to consider the hour of death so far away that often the fact has little effect upon the life. But when death is probably only a day away, the soul begins to prepare for the long journey. Alexander Hamilton knew Aaron Burr was a sure shot and that he, Hamilton, intended to fire into the air. Therefore he anticipated but one more day of life. John C. Hamilton, his son, says that the night before the duel his father re-

marked, "My son, you will sleep with me to-night." When we retired, he clasped me to his arms and pressed me to his heart, kissing me over and over. Then he said, "My darling, we will say that Lord's Prayer together now." He realized it was the last time he would embrace and pray with his boy and the child wondered why his father showed so much feeling. What a moment of mingled agony and hope of eternal reunion must have filled the father's heart!

Let us not forget to give to those in stress and trial our loving sympathy and to join with them in their prayers. Let us act the part of the Good Samaritan towards a wounded world, and not that of the formal priest or the cold, indifferent Levite.—Rev. E. W. Caswell.

#### Watch-Night of the Old Year. (237)

Rev. F. B. Meyer, whose church in London I once attended, tells us that at Keswick, where many English Christians meet every summer, he has often seen light in the cottages late into the night, and he knows that the occupants of those cottages were wide awake settling the problems of the inner life and bringing themselves face to face with God by heart-searching Bible study and prayer. Surely the last night of the old year is an appropriate time to pray, as did the Psalmist: "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. 139:23, 24.)—Rev. John Y. Ewart, D. D.

#### Let Go. Let God. (238)

The story is told of a sculptor who worked on a piece of beautiful marble but only marred and spoiled it. He became discouraged and abandoned his work. Finally, the mutilated block of marble was rolled into the back yard, where it remained unnoticed for a long time, exposed to the weather and half hidden by weeds and rubbish. But one day the famous Michael Angelo observed the marble and saw its possibilities. The result was the justly-admired statue of Young David, the Shepherd lad, with sling in hand and stone in sling in the act of hurling the missile which laid Goliath low. But this beautiful statue was carved out of a block of marble that had been marred and thrown aside as useless. Who will say that the great Master Artist of the Universe, the Divine Sculptor of human character, can not take our broken and imperfect selves and fashion them into something noble and beautiful if we will let him?

Now the practical question for each one of us is: Will we let him? Will you permit God to use you this coming year as he thinks best? Will you put yourself completely at the service of the King, to do the King's business? Will you abandon worldliness and half-heartedness and be out-and-out loyal to him who has bought you with the price of his own blood?

#### A New Year's Pledge. (239)

Responding to the call of the New Day, I pledge allegiance to God and Country, to Christ and His Church and to Human Brotherhood.

I will keep my body pure and strong, my mind alert and aspiring, my soul true and loyal to God and man. I dedicate myself and all that I have to Christian stewardship and Christian service.—Congregationalist.

#### In the New Year Better Your Best. (240)

Even the best may be bettered; indeed, it must be bettered if it is not to grow worse. So nobody ever gets beyond the necessity for saying, with the apostle, "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Every day is a fresh beginning,

Every morn is the world made new," sang the poet. This is a beautiful creed of hope. It makes room for a fresh start in life, when yesterday's failures have well nigh overwhelmed us. Longfellow—as, indeed, do most of the poets somewhere—gives expression to the same truth in his "Ladder of Saint Augustine:"

"Saint Augustine, well hast thou said,

That of our vices we may frame

A ladder, if we will but tread,

Beneath our feet, each deed of shame.

"Nor deem the irrevocable past

As wholly wasted, wholly vain,

If, rising on its wrecks, at last

To something nobler we attain."

#### Happy New Year. (241)

The Psalmist says, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." True happiness is founded upon faith in God. I have seen the proud and godless man, strong and self-sufficient, bent and broken like a reed in the day of calamity. And I have seen the stricken saint calm and joyous in spite of pain. God is the anchor of the soul. It makes a difference when a person is "up against it," no matter what this "it" may be, if he is absolutely assured that divine love and power are taking care of him and will not fail him. One of the greatest of our missionaries, far away in Africa, burdened with a sense of loneliness, fell on his knees and prayed. And as he lay there he noticed a small flower, exquisitely beautiful. "God cares for that, even that," he thought, and he saw that the infinite Father cared also for him. What joy! There is happiness in truthfulness. Try it for the New Year.

#### Smile. Smile. (242)

Each life should possess happiness and dispense good cheer. "A merry heart doeth good like a medicine." A smile has a therapeutic value. We admire the man who said, "My purpose is to go through the world with a smile." If you smile a smile, soon there are miles and miles of smiles, if you but smile. Cheerfulness is catching; try it. If you give a smile, you will get a smile.—Rev. Wm. M. Anderson, D. D.



### Happy Through Trustfulness. (243)

Trust. This means resting on the promises of God. Fear robs us of happiness, anxiety takes the calm out of life. The far look is good for our faith, but it is bad for our fear. To make this a year of trust in God, we must live a life of trust each day.

Build a little fence of trust around each day, Fill the space with loving deeds and therein stay.

Look not through the sheltering bars at the morrow,

God will help thee bear what comes of joy or sorrow.

God's promise and our Lord's Prayer, both point to the daily supply: "As thy days so shall thy strength be;" "Give us this day our daily bread."—Rev. A. Duryea.

### He Holds the Key. (244)

Christ alone knows the coming year. He holds the key. There are many things he could tell us about it, but we cannot bear them now. He will lead us into it step by step. That is better than seeing the distant scene.

"I know not what the future hath  
Of marvel or surprise;  
Assured alone that life and death  
His mercy underlies."

### New Year's Greeting. (245)

On the first Christmas morning there was a star, and an angel, and a song. I am hoping that today there is a star in your sky for guidance, and an angel at your side to speak a word of good tidings, and a song of praise in your world to gladden the heart; may the star, and the angel, and the song, go with you every day of the new year! And I want to tell you that in my world today there is light, and music, and courage, because of what you are to others and to me.—John I. Armstrong.

### Suggestions For a Happy New Year. (246)

Suppose we think little about "Number One;" Suppose we all help some one else to have fun; Suppose we ne'er speak of the faults of a friend, Suppose we are ready our own to amend; Suppose we laugh with and not at other folk, And never hurt any one, "just for a joke;" Suppose we hide trouble, and show only cheer, 'Tis likely we'll have quite a "Happy New Year!"  
—Mary Mapes Dodge.

### Climb Out. (247)

1921. Well you say, that looks odd, and it is odd. The poet sings:

"There is divinity in odd numbers,  
Either in nativity, chance or death."

We rejoice that it is another year of our Lord. Give him his rightful place in it now. The church he founded is not to be side-tracked to wait for your petty schemes to proceed. The King and the kingdom claim precedence by way of absolute right.

Often we regret courses of action as unworthy of our relation to the Supreme Being. Profanity is not worthy of our own better selves; neither is dishonesty nor gambling—we apologize to our friends for such conduct.

The Deity is worthy of the best, and where shall we find it? "From him cometh down every good and perfect gift." Let us think of the youth who was missed from a club. "He has fallen out," was the report. "Perhaps he climbed out," was the rejoinder.

### Happy New Year. (248)

There are two or three pretty nearly infallible rules for happiness, which anybody with a good, stout will, a fund of common sense and a resolute suppression of vanity can follow and win a sure prize in the contest.

The first rule for realizing the universal wish that your friends pass on to you for "A Happy New Year" is: Never, never, never stop to think whether you are happy or not.

The second is: Never do anything (unless duty requires you to neglect yourself for others) which will hurt your health.

The third is: Have some strenuous, necessary occupation which will make you so tired every night that you will sleep eight good hours.—K. U. C.

### Watch-Night Thought. (249)

In the closing hours of this Old Year, we put in a strong plea for a closer acquaintance, a more real intimacy, with Jesus Christ. Talk to him as to your dearest, closest friend. Feel every moment that he is not a mere thought, or doctrine, or history, or vision, but an actual, living Personality—a companion along the pathway of the years. A mere conception of Christ is as widely different from the every-day companionship of our Blessed Lord as a dream from a reality, as a mere thought concerning a loved one from the blissful experience of having that loved one folded in our embrace. This glorious privilege is the heritage of every child of God. It makes for the enrichment of the soul, the brightening of the life, the crowning of the year with benediction, the filling of our days with peace.—Rev. C. W. Welch, D. D.

### New Year Wisdom From Old Year Failures. (250)

Some famous engine builders in this country were once asked if they ever had an explosion of one of their engines. They replied, "No, we have not. We wish we could, if no one were hurt. For we should like to know where the weakest part is." In great chain factories power machines are especially designed to make chains fail, so that the makers may know how and why and where the chains' weakest portions are. It is sometimes in the Christian life a distinct advantage to have learned by a failure. At least we may learn new year's wisdom from old year failures; we may get new year help from old year mistakes.

### A GOSPEL TRAILER.

Grace Baptist Church of San Jose, Cal., has an automobile trailer to gather up children for the 9:30 hour when the Bible School convenes. A note on their calendar says, "If you know of any children who can be thus brought to the school let our church callers know."

## MERRY CHRISTMAS AND HAPPY NEW YEAR.

(Continued from page 368.)

titude you have taken in regard to the Interchurch. Although of one of your lower classes I fail to see how failure to give the people a chance to the larger need and vision will ever raise my salary. Methodist churches thoroughly enlightened on the Centenary have nearly doubled the salary of the pastors since. I am anxious to get reports of similar increases in other denominations because of your action.

Very sincerely,

A. J. Bishop,

\* \* \*

November 20, 1920.

Rev. A. J. Bishop,

Steward, Ill.

Dear Sir:

In reply to your letter of November 15th. As a direct result of my action, Ohio Congregational churches have made \$1,500 the minimum salary. And by my individual gifts we have increased the salary of over thirty preachers in all parts of the United States. Our correspondence has led to hundreds of increases and negotiations are now under way to make the minimum salary of 331 New Jersey and Pennsylvania Baptist preachers \$1,000.

You have not read The Expositor carefully if you think me antagonistic to the Interchurch Movement. I gave it greater publicity than any other periodical that was not paid for it.

For ten years I used publicity in this salary question—as good publicity as the Interchurch or Centenary.

The Interchurch Movement demanding increases for steel workers who get \$1,466 to \$2,900 a year, and paying their own men \$750 a year gave me the greatest chance to reach the laymen, with the injustice of the church.

Roughly speaking, over 1,000 preachers have benefited by my methods.

Please give me information as to how and where the Centenary is increasing pastors' salaries. I have a fine list to submit to the officials.

F. M. Barton.

\* \* \*

Steward, Illinois, November 22, 1920.

The Expositor,

F. M. Barton, Editor.

Dear Brother:

Attempting to give some answer to your request, I have taken pains to send clipping from our Rock River Conference, 1919 Journal, as only a part of the reports from our five District Superintendents, which I hope will show what the Centenary has done in this entire conference, and to add to my former contention that a unified effort in a tremendous task would have done more to gratify some of the preachers, and I believe it would have been much more permanent in a boost of salaries than the planting of germs

of discontent in the minds of 15,000 leading preachers, which to me would spell "failure" to any movement. To send you the complete list requested I am sure it would be the same as to call almost the entire roll of the M. E. Churches where a raise was needed and where the entire Centenary program was put on. To me it seems too bad that every denomination and church could not have had the advantage and inspiration which I am confident this great move would have given.

Very sincerely,

A. J. Bishop.

\* \* \*

November 24, 1920.

Rev. A. J. Bishop,

Steward, Ill.

Dear Sir:

Thank you for the Rock River conference list—I having the reputation of being one of the most important and prosperous conferences in the Methodist church.

I am very glad to use the information given to show that Centenary money can be used to increase salaries. Most of those who benefit were apparently getting more than \$1,000 a year before the increase.

But these spasmodic efforts have been made in prosperous times in the past, and when hard times come the salaries sag back. There is only one solution, and that is to make the minimum salary \$1,200 and have the deficit paid from home missionary funds.

You have charged me with sowing discontent among ministers. For nine years I patiently pleaded with the church authorities and sent clippings to denominational papers, but there seemed to be an effort to hush up the facts. At the Interchurch Conference at Atlantic City I asked for a hearing, and one of the secretaries of the Methodist church, chairman of the committee, not only denied me a hearing, but deliberately broke an engagement to give me a half hour to go over the matter with him.

Later I told him that if his committee would not hear me, the American public would. He sneered at my statement. The public is listening. Several millions will see the statement on page 24 of Saturday Evening Post, November 27. The truth goes marching on.

Sincerely,

F. M. Barton.

\* \* \*

Following is the list of increases by the Centenary movement submitted for the Rock River, Ill., conference, by Mr. Bishop:

Chicago Western District .....	\$ 9,000
Joliet-Dixon District .....	9,000
Advances pledged for next year .....	14,885
Rockford District .....	20,000

E. B. Crawford, district superintendent, says: "At the beginning of the year we fixed a minimum pastoral support for conference members at \$1200 and house. That, however, will not do for the coming year. The minimum must go even higher. We are facing the situation squarely, and expect to put the district upon a new and satisfactory basis."



# How the Presbyterians Are Making \$1500 the Minimum Salary in Pennsylvania, and Are Paying the Deficit from Home Mission Funds.

## Salaries Really Climbing Up.

(From The Continent)

Poor as salaries still are in Protestant pastorates, it is much satisfaction to see evidence that the average has gone up notably in the last few years under stress of all that has been said about the stinginess of the laity toward the ministry. Whether any substantial gain has been made in overtaking the cost of living is hard to say. But at least the usual Protestant congregation has taken thought for its pastor's necessities and opened heart and purse to him more freely than ever before. The Synod of Pennsylvania has pursued this useful agitation with more system than any other Presbyterian body, and results were shown by the report made to the recent synodical session at Wilkes-barre, where the committee of elders conducting the salary-increase campaign reported that in the last three years 436 Pennsylvania Presbyterian churches have advanced the pay of their ministers. The average increase in each church has been \$460—a grand total of \$225,000 every year. Home missionaries share the trend upward in salary support. The Board of Home Missions counts on its roll 418 pastors ministering to American churches; of these 252 are receiving above \$1,500 per annum, and less than fifty are being paid less than \$1,200. In contrast with the days not so long ago when \$800 was the standard home mission salary, these figures help considerably toward the lifting up of Presbyterian heads. But they are not good enough yet to justify stiff necks.

\* \* \*

Here is how the Pennsylvania Presbyterian plan worked with one pastor:

Dec. 3, 1920.

Dear Brother Barton:

In reply to your inquiry of December 1, I am happy to state as follows:

Previous to December 14, 1918, I was preaching at \_\_\_\_\_, Pa., at a salary of \$1,000 a year. On December 14, 1918, I came to the \_\_\_\_\_ church at a salary of \$1200 and manse. On April 1, 1920 my salary was increased to \$1500 and manse. Part of this amount in each case was paid by the Synodical Home-Missionary Fund. At \_\_\_\_\_, previous to April 1, 1920, I was getting \$300 a year from the Synod. April 1, 1920, the \_\_\_\_\_ church raised its part of my salary \$150, and took advantage of a ruling of the Pennsylvania Synod in such cases, and asked for and received an additional \$150 from Synod, thus bringing my salary up to the minimum salary set by the Pennsylvania Synod at its meeting in October, 1919, at Germantown. I seem to be one of the favored few in this respect.

I appreciate the work you are doing along this line, in behalf of the men who are too modest to take up the matter in their own behalf. Fortunately, I did not have to say anything to my congregation about an increase in salary. It might be interesting to know

also that about 25 per cent of my congregation are registered tithers. This I believe is a great help spiritually as well as financially.

Yours sincerely,

\* \* \*

The Expositor is securing data as to the number of Presbyterian pastors in Pennsylvania that are receiving less than \$1500 a year. From first returns we estimate that the number will be about 60. The Presbyterian church pays its pastors better than any of the large denominations. The reason is that Presbyterian laymen have more to do with church legislation than any other denomination.

Presbyterian pastors in other states write the officials of your synod and ask that the Pennsylvania resolution of \$1,500 minimum salary and 50 per cent of the deficit paid by the Synodical Home Mission Fund be adopted in your state.

\* \* \*

## What Happens to the Church That Falters.

The Congregational Church in Ohio passed a resolution for a minimum salary of 1500, but did not provide means for paying the deficit from Home Mission Funds. This is to be remedied, I am told, at the next annual meeting.

We reproduce a page advertisement from The Congregationalist showing the results of less than living salaries.

The exodus of pastors from rural Baptist churches is alarming. Immediate action is necessary to stem the tide.

## WHAT DOES THIS MEAN?

Since January First, Nineteen Fourteen

544 Congregational Churches have been closed up by the Home Missionary Society, National and State.

351 Congregational Home Missionaries have been dropped. 27,000,000 non-Catholic youth under 25 years of age in the United States are not in any Sunday School and have no systematic religious instruction in the public schools.

Two-thirds of our Churches do not own properties worth as much as \$10,000 (452 own no property at all).

84%	of our Home Missionary pastors receive salaries under \$1,500
58%	under 1,200
34%	under 1,000
17%	under 800

Is the condition thus indicated explained, in part at least, by our failure to practice

## Christian Stewardship

which probably most Christians theoretically accept?

## SENSITIVE AS TO AGE.

An old Scotchman, being asked how he was getting on said that he was all right, "Gin it wasna for the rheumatism in the right leg."

"Ah, John," said the inquirer, "be thankful, for there is no mistake you are getting old, like the rest of us, and old age doesn't come alone."

"Auld age, sir," returned John, "I wonder to hear ye. Auld age has naething tae dae wi't. Here's my ither leg jist as auld; an' it's sound and soople yet."

# "Echo Singing" To Save Souls.

Pastor of St. Mark's Methodist Church, Detroit, Mich.

"The Big Sing" is familiar to every preacher and many a man has used this idea to warm the hearts of his folks before getting well into the evening service itself.

The great evangelistic meetings have had the way paved by "The Big Sing." Working in a city where "Billy Sunday" several years ago captured the imaginations, if not the hearts of the people, we have found it a valuable advertising phrase to put the old "Big Sing" under a new name and we call it "The Billy Sunday Sing." Thousands of people whose hearts were strangely stirred within them during the Sunday meetings are haunted by memories of its singing nights when Rode-heaver led with his trombone.

"Why not capture those memories for Christ and call our 'Preliminary Sing' at the evening service 'The Billy Sunday Sing,'" I said, when I started my work in this great city of a million souls. "The very memory of those Billy Sunday choruses will awaken old fountains of memory."

It worked just as I expected it would, and hundreds pour into our evening church services just to take part in the big friendly, heart-warming "Billy Sunday Sing," as we call it; a thing that has come to be a regular and necessary part of a church evening service where the people crowd the church a half hour before time for the regular service to begin just to get a good seat.

## New Wrinkles in the "Big Sing."

It is always hard to get something new into the "Big Sing." When one gets either a new idea or a new adaptation of an old idea he ought to pass it on. One idea that we have tried out most successfully is that of the "Echo Singing," as we call it. It is worked out by Mr. Grattan, the associate pastor of St. Mark's, in a most gratifying way; gratifying to the preachers and to the crowd that sings.

The Echo Singing is worked in this way. It is not a new idea, but the adaptation of the idea may be suggestive.

Mr. Grattan has stationed singers in various parts of the great church. One of our young lady soprano singers, whom the audience does not see, may be hidden in the gallery. In another part of the church, downstairs, an alto singer is hidden. In another part a bass, and in another a tenor.

He announces a hymn. Say it is "Pass Me Not, O Gentle Saviour." The leader says to the audience, "I want the audience to sing just on the choruses. I have arranged for the singing of the verses." The element of surprise and expectation enters in just here, and in less than a second that great crowd is literally tense with expectation. They are figuratively "on their toes" with eagerness to see what is going to happen.

The organ plays the opening chords of that beautiful verse:

"Pass me not, O gentle Saviour,  
Hear my humble cry;

While on others Thou art calling,  
Do not pass me by."

Then suddenly, far away, like some sweet Elf in a woodland, comes the alto voice on that plaintive prayer hymn. Sung beautifully it melts to tears and subdues the human heart to reverence. Then as the last faint notes of that hidden soloist die away, the great audience swings into the chorus as if the angels themselves were leading:

"Saviour, Saviour,  
Hear my humble cry;  
While on others Thou art calling  
Do not pass me by."

And it seems as if that chorus is the heart cry and prayer of every soul in the room. The echo-solo-part tore down the barriers. Its sheer beauty and its dramatic presentation opened the flood gates of emotion and the audience sang as it never sang before.

Each verse is sung in turn, by the tenor, the soprano, and the bass. The effect is mysterious, reverent, magical, worshipful.

This idea is susceptible to innumerable twists and turns. Once I had Madame Ellen Beach Yaw, the great mezzo-soprano, hidden in a balcony of the church. I had a record of her most beautiful bird song on the phonograph. I had the phonograph played and then I had her sing as an Echo to her own voice. The effect was magical.

Once we had our entire Harmony Quartette hidden in the basement of the church. They sang the verses of a hymn and the crowd sang the chorus. It was a beautiful, far-away touch as if a band of Pilgrims was tramping across a desert singing as they came. With each verse the quartette would come nearer and nearer to the auditorium, producing the effect of a crescendo until on the last verse of the great hymn of triumph, "The Solid Rock," there was a sound like that of trumpets in the way the verse was sung:

"When he shall come with trumpet sound  
O may I then in him be found;  
Dressed in his righteousness alone,  
Faultless to stand before the throne."

It was like some great triumphant processional in its results. It was as if the "King in his glory" had suddenly appeared in that church. The waves of response went through that great singing crowd like an electrical current and throats were unloosed, lips opened, and hearts poured forth in song their deepest emotions.

One night we tried "Close to Thee," with the Echo effect. We had a duet of girl voices this time. One was a deep and beautiful contralto and the other a soprano. We had the congregation sing the first verse:

"Thou my everlasting portion,  
More than friend or life to me,  
All along my pilgrim journey,  
Saviour let me walk with Thee."

Then came the chorus. It reads like this:

"Close to Thee, close to Thee,  
(Continued on page 402.)



# GREAT TEXTS AND THEIR TREATMENT

## THE CHURCH READY FOR ITS WORLD TASK.

"The field is the world." Matt. 13:38.

We felt, at the close of the war, that Christian civilization had won a great victory and we thanked God for it in our churches and in our hearts. The Church was awakened to a world task and began to feel the responsibility of solving world problems. What kind of a church could best meet these problems? We all agree that we need first:

I. A democratic church. There is no room today for autocracy either in politics or religion, among Nations or Churches. The church must be careful lest it think itself democratic in form while still autocratic in spirit. No church can afford to have itself run by any one man or any one class. The Church must realize the great meaning of Brotherhood.

II. We need a united church. Nothing less than united Protestantism is capable of facing these world tasks and solving these world problems.

III. We need a spiritual church. The heart of man is deceitful and desperately wicked. This condition can only be changed through the spiritual work of the Church of Christ.

IV. We need a practical church. We live in a practical age. The pulpit must make its message fit life, and church worship should become helpful and inspiring. Church work should deal with the needs of the community and the establishment of the Kingdom of God in the hearts of men.—Rev. W. W. Bustard.

### HONESTY IN WORD AND DEED.

"Wherefore putting away lying, speak every man truth with his neighbors; for we are members one of another." Eph. 4:25.

I. Honest words. The human tongue can cheat with words, it can gamble with phrases. When it does, some one loses money, maybe, but worse—reputation is gone and happiness falls by the wayside, the atmosphere is filled with a thick mist, and many a weary traveler misses the path.—I Peter 3:13-17.

II. Honest work. One of our Senators said that Congress was made up of so many of our farmers' boys because they learned honest work early. They learned early that they would reap just as they sowed, and planned their lives accordingly. The dishonest worker always blames others for his poor crop. I Peter 2:18-20; Col. 3:22-25.

III. Honest walk. Savages hide their trail by going into the creek, walking up or down stream for quite a way, then going out on the opposite bank, or doubling back on their trail. It is always easy to follow an honest man's tracks. Every one knew how Enoch walked. I Peter 2:11-17.

IV. Honest business. Conscience has eyes to see the difference between honest and dis-

honest business, knowing quickly when some one is cheated. Like the eyes in the head, there are grave cases of color blindness in the conscience. All such cases come from repeatedly checking the voice of conscience. The end is loss of all sight. The conscience has been seared over with a hot iron. Prov. 20:14-23.

V. An honest mind. God says the mind is never honest. It will not face real issues where God is concerned or where sin is exposed. It is obeying the law of self-preservation and self-expression. Both of these laws bend the mind to protect the wicked heart. Psa. 26:1-12.

VI. An honest man. Men thoroughly honest when it comes to their word and business are nevertheless dishonest in deceiving themselves. Self-deception is the heart of sin. Oh, learn to call your sins by their real names! Neh. 5:1-13.

A Christian is not one who selects kind words and practices kind expressions, picking out good deeds and actions; but a person who has had a revolution at the center of his being, who has had the old self life driven out by the work of Christ on the cross, who has let him in at the very fountain of life. He fills the heart, and out of the heart come honest words and deeds.

How do people sometimes act falsehoods? By keeping still when they should speak, by raising the eyebrows when some one is under discussion, by a sneer, by a sigh, by a laugh, by a cry.

Why do some people become dishonest? This question is like asking if the world is getting better. As one professor said, "Better is the comparative of good. The world cannot get better until it is good." All human hearts are "deceitful above all things," says God. Praise God for the blood of Christ which alone gives a clean honest heart.

How may we get the habit of strict honesty? Honesty is not a habit but a condition of heart. If the heart is made honest by Christ out of its depths will flow rivers of honest water.—P. R.

### THE ONE RIGHTFUL RULER.

"I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him." Ezekiel 21:27.

Men of radical notions would smash all existing institutions and do away with every form of organization and government. Others, interpreting liberty as license, would throw off the restraint put upon indulgence and permit each man, especially the man of means, to do as he pleases. Everywhere there is a revulsion of feeling against authority, dominion, and kingdom. Yet we realize that we must have some kind of leadership, some basis of law and order, some constituted authority

which will inspire confidence and conserve the rights of life and liberty and the pursuit of happiness. What kind of a rule shall it be? Prophets of the new day, statesmen most keenly alive to the situation, are telling us that religion is coming to its rightful supremacy and that the only hope of nations, communities, individuals is to be found in the rule of the strong Son of God, Jesus Christ.

I. Think what it would mean to give him his rightful place of supremacy in all international life and political affairs. Since the world has been brought into one great neighborhood men are searching for a unifying principle which will bind diverse populations together and promote peace, progress and prosperity. The war has taught us that no one race or nation is competent to dominate all mankind. The Peace Conference as well as the International Labor Conference, leaving God and the truth of his Word out of account, have not been able to find any secure basis of good understanding and brotherhood. Encouragement, however, is to be found in Christian principles which are becoming more and more operative, such as the Christian idea of unity; or the idea of service and sacrifice. America's influence hitherto has been paramount because of the religious zeal and conscience which, as Viscount Bryce maintains, animated the founders of the New England Colonies and have ever since been a decisive factor in American affairs.

II. Think what it would mean to give Christ his rightful place in commercial, social and private life. Social economists are discovering that if men are to live and work together helpfully, they must have the motives of love, sympathy, goodwill and hope. It is for the Church to provide these motives through the Christian home, through the preaching of the Gospel and all the ordinances of revealed religion.

III. If Christ is to be supreme in every department and relationship of life, he must have his rightful place in our system of education so that every thought may be brought into captivity to his obedience. The Church has always fostered education and our older institutions had a Christian basis. Prosperity, however, in this realm as in every realm tends to secularization. Since Church and State are separate the government must pose as being neutral, although as a matter of fact it is not so. There is a demand for academic freedom which will permit a teacher even in a Christian college to advocate conclusions that may be wholly subversive to the faith. In an age of specialization teachers assume that they have no other business than to teach some specified branch of knowledge, ignoring all Christian implications. The recent war has taught us as regards patriotism that our institutions dare not be neutral. Furthermore, that no academic freedom or specialization can be used as a cloak to cover up disloyal or treasonable utterances. All this because patriotism is essential to the best life of a nation. Religion is even a more important consideration, especially when we take into account what a system of naturalistic philosophy and of ma-

terialistic science may do for a whole nation within a single generation. There needs to be a radical overturning in our educational system so that instead of promoting softness, snobbery and selfishness, it will promote self-control, reverence and the life of the spirit.

IV. The mission of the Church is to extend the rule of Christ over all departments and relationships of life, and to this end he must dominate in all our organizations and in the whole of the ministry. It was said of John Cairns, of Scotland, "Supreme loyalty to the Redeemer was the key to his entire character." Only as he is the one rightful ruler in our hearts are we competent to represent the interests of his kingdom at home or abroad.—J. Ross Stevenson, D.D.

### BROKEN AND UNBROKEN PURPOSES.

"My purposes are broken off." Job. 17:11.

"My purposes are broken off," cried Job, when his life was brought to a standstill. Such times come to most of us sooner or later, and not till then does one realize what a tremendous power to hold life together and to energize it a purpose has. We may not always be conscious that we have a purpose, but take it away and suddenly life is all changed for us. It falls apart, our motions become desultory, we do not care what happens, there is no spring or go to our lives.

I. How many there are whose life is a burden for lack of a purpose! For them it is a weary struggle to go on. We all have to have a motive, and when that is withdrawn we fall back. Life becomes listless and insignificant. It is wonderful how a purpose lifts both a man and his burden along over life's road.

II. It is rare that a life does not have to go into this matter many times and settle it again and gain power to start afresh. The original impulse of youth and ambition may last a long time and keep one going without too much question, but the day comes when that is worked out and a fresh impulse must come in. The world is too full today of people who have attained just what they strove for, and have been dismayed to find how disappointing it is. They do not know what to do next, or how to recover their zest. When it comes to this the man who has any reality in him comes to grips with himself and refuses to have it so. He gives himself to the earnest work of finding and setting some strong motive over his life and in his heart again.

III. He knows where to look for it. "Handfuls of purpose" are strewn all through the Bible. Who could ever compute the extent to which men have found them and taken heart again? The Bible is the place where purposes are ever being born. Read it and you feel that you are in the presence of grip and mastery. Here is no general display of moral samples to be selected from as the whim strikes us, but one great purpose running from beginning to end. We feel its sweep and can be swept into it if we will. When men have committed themselves to the God who reveals himself in these pages God takes them up, leaves them no longer to be the sport of accidents and circumstances, but puts them in-



to the great stream of his purposes. They have a purpose, too. We can always go to the Bible for the recovery of purpose in our lives.

IV. What is the opposite of purpose? It is drift. It is living without a plan. It is being the sport of circumstances and the prey of chance desires. It means that our lives have nothing in them that is paramount, one thing is just as important as another and none of them amount to much. We let things shape themselves instead of shaping them according to some high and noble pattern. There is nothing for which we care to sacrifice much and nothing to which it is worth while to bend all our energies. Before such an attitude the world disintegrates and falls apart.

V. The Bible is full of God's power to endow men's lives with sustaining purposes. God can give an aim to the aimless life. He knows its sorrows. He can come to the desultory life and give it "one clear call." He can center it again, and make all its loose and wandering activities converge toward one great end.

Let us put it plainly before ourselves again that this is a purposeful world and that we are all meant to share in God's great wealth of aim. The best way to regain our lost motive is just simply to ask God for it.—S. S. T.

### THE POWER OF PLEADING.

"As though God did beseech you by us; we pray you in Christ's stead," etc. 2 Cor. 5:20. Bunyan says: "Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head."

I. What is it to plead? First, it means to state the truth. Like Paul, a man must "open and set before" (Acts 17:3). Then, it means to urge reasons for the acceptance of the truth. "He reasoned" (Acts 17:3). And lastly, it means to persuade to acceptance, "persuading" (Acts 18:4). This is the meaning of what Dr. Jowett has called "the wooing note." The Gospel is intended for acceptance, and while a man cannot compel, he ought to use every endeavor to impel by persuading men.

II. What are the secrets of pleading? First, will come a supreme conviction of the truth of the Divine Word. "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). Then will be realized a keen sense of man's need. Another element will be a real love for the souls of men. Above all, there will be a deep love for the Saviour. The supreme force in the Apostle's life was "the love of Christ."

III. What are the guarantees of this pleading? As fuel to the fire, so will certain conditions affect the ministry. Meditation on the Word of God will do much to make a "pleading" and "beseeching" ministry. The power of the Holy Spirit will be another means of fulfilling this pleading ministry.

The last feature of Bunyan's picture says

that "a crown of gold did hang over its head." There are many incentives in Christianity. One is the hope of future reward.

IV. The promised prospect. There are four "crowns" prepared for the followers of Christ and associated with the great future. (1) The Crown of Life, as the reward of faithfulness (Rev. 2:10). (2) The Crown of Righteousness, as the outcome of strenuous endurance (2 Tim. 4:7, 8). (3) The Crown of Rejoicing, as the acknowledgement of soul-winning (1 Thess. 2:19, 20). (4) The Crown of Glory, as the acknowledgement of true service (1 Peter 5:4). All these will be found to refer to service.

V. The present power. The future is intended to be an inspiration to the present. We are to work in the hope and prospect of hearing the Master's "Well done, thou good and faithful servant." We are to labor with the thought of winning men to Christ, and then of presenting our converts at the Court on High (Col. 1:28), and of having the supreme joy of saying, "Behold I and the children which God hath given me" (Heb. 2:13). Surely the inspiration of such a prospect should be a great power in our life.

But the responsibility is also great. A man may lose his reward. While there may be no question of salvation, there may be of faithfulness; no thought of losing heaven, but certainly of losing a right position there. The laborer may be without sheaves, his soul saved, but his life lost.—W. H. G. Thomas, D.D.

### IMMORTALITY.

(Funeral Sermon Outline.)

W. T. Andrews, Athens, Pa.

"If a man die shall he live again?" Job. 14:14.

I. The question raised is:

- (a) Ancient.
- (b) Universal
- (c) Important.

II. Importance of question is indicated by the fact that our belief in immortality:

(a) Determines very largely our attitude toward death.

"Nay, why should I fear Death,

Who gives us life, and in exchange  
takes breath."

—Frederic Lawrence Knowles in *Laus Mortis*.

(b) Determines also the measure and quality of comfort in the hour of bereavement. Quote Whittier's fine lines beginning:

"Alas for him who never sees

The stars shine through his cypress  
trees."

(c) Determines also our interpretation of life. Life is one thing, if death ends all, and it is quite another thing, if it is the earthly sojourn of an immortal spirit.

III. Our belief in immortality must not be blind, or lack elements of reason and assurance. We believe in the immortality of the soul for several reasons.

(a) The universal hope and belief of man. An aspiration that has persisted in the face of the well-nigh unbroken reign of death.

"Thou shalt not leave us in the dust;  
Thou madest man, he knows not why,  
He thinks he was not made to die;  
And thou hast made him—thou art just."  
—Tennyson.

(b) The fact that this life does not present room for the fullest possible development.

'Life's withheld completions argue for immortality.'—Hillis.

(c) Evident persistence of personality amidst the many changes of life. Retaining identity amidst all preceding changes, it will doubtless survive the change we call death.

(d) Denial of immortality precludes a basis for the rational interpretation of life. Is there any satisfactory explanation of life on the basis of a denial of man's immortality? In life the belief in immortality produces finer and more satisfactory results than are produced by the alternative belief.

(e) Turn from these presumptions to the teachings of the Bible.

(1) The somewhat vague intimations in the O. T.

(2) Words and miracles of Jesus.

(3) His resurrection from the dead. The inevitable consequences involved, as Paul points out in 1 Cor. 15.

IV. Finally: Are we conducting our lives and meeting its opportunities and responsibilities as we ought as immortal spirits. Life is for us serious business. We, immortal spirits, are weighing eternal destiny in the balances of time.

## SERMON OUTLINES.

Rev. A. Russell Tomlin, Bolton, England.

### 1. A Desperate Case and a Noble Victory.

"When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, 'Wilt thou be made whole?'" John 5:6.

This victory is best seen when compared with the extreme nature of the case. Note—the stubbornness of the complaint; its long standing order; the man's age; his friendlessness; and, we may assume, his weakened will and resignation to fate. In considering Christ's triumph, how does it represent Jesus Christ?

#### I. As the Physician of Hope.

Our view is that the man was apathetic; that he had given up the idea of being cured. It was to this situation that Christ addressed himself. He had to enkindle hope. That is the way with regard to any salvation. It does not do to feed the pessimism of the paralytic; rather inspire new prospects. To the world's spiritual paralytics, this imparting of new life is the glory of the calling. No man, however deep in sin, is beyond the recovery of Jesus Christ.

#### 2. As the Challenger of Disease and Difficulty.

"Knew he had been," etc. Christ knew the situation exactly; the grip and obstinacy of the complaint, etc. Yet he said, 'Wilt thou be made whole?'" The difficulties challenged him. Have you ever read of Christ's being daunted by difficulty? Or, of his being de-

feated by difficulty? Rather, has he not ever met difficulty and conquered it? (See Mark 1:23, 26, 30, 31, 40.) Were not Gough and Hadley hard cases, and yet did he not heal them?

#### 3. As the Conqueror of Despair.

Some persons especially like hard cases. Easy things make no appeal to them—no challenge. They are specialists for the difficult case. Christ is all adapted to the hard case. That he can cure the hardest, shows that he can cure anyone; shows that he is no ordinary Saviour, but the Saviour of the most despairing. He not only conquers moral despair but despair to the uttermost. If the worst, then all.

\* \* \*

### II. A Prayer in the Wrong Place. "Wherefore criest thou unto me?" Ex. 14:15.

Can prayer ever be in the wrong place? Have we not been taught that God's ear is ever open, and his mercy-seat ever accessible? All that is true, but the prayer here is interesting because of the check the petitioner received. He was rebuked for his crying unto God. When can prayer be in the wrong place?

1. When it is substituted for obedience. It was not a question of praying, but of carrying out commands already given. God had marked out the course for the Israelites—now Moses prays. Prayer is excellent, but obedience is better. (Note the case of Saul and the Amalekites. 1 Sam. 15). It is well to pray for Divine guidance, to "stretch out lame hands" when in the mystery, but when all is clear, then we need to obey.

2. When it is substituted for duty. The duty of the moment was not prayer, but action; a campaign, not a prayer-meeting; movement, not meditation.

To pray, "Give us this day our daily bread," when we should be earning the price of bread is the road to starvation. "Had Philip stayed and prayed," writes one, "when he was commanded to go south, would have meant missing a convert." Knowing our duty, the doing of it is the immediate thing, not even prayer preventing.

3. When it is substituted for what we can do for ourselves.

"Stand still, see!" says Moses. "The Lord shall fight for you." As if God would do everything. But God replies, "Speak unto the children of Israel that they go forward." As if to say, "It is your part to go forward—mine to open up the sea." Prayer must not be substituted for the part God expects of us. God will not do for us what we can do for ourselves. He does not expect us to part the waters, but he does expect us to go forward, and prayer must not take the place of the part he expects us to fulfill.

#### Conclusion:

It is not the usual thing for God to turn down prayer. It is not his rule to make the petitioner abashed or ashamed. What we need to learn is how to pray; what to pray for, and when to approach God in prayer, intelligent, timely prayer.

We need to ask, "Lord, teach us how to pray," that he may not rebuke, saying, "Wherefore criest thou unto me?"



# PRAYER MEETING DEPARTMENT

## The Mid-Week Service.

I know not by what methods rare,  
But this I know, God answers prayer.  
I know not when he sends the word  
That tells us fervent prayer is heard.  
I know it cometh soon or late;  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought;  
I leave my prayers with Him alone  
Whose will is wiser than my own.  
—Eliza M. Hickok.

## I. WHAT IS LIFE?

Luke 12:16-21; Jas. 4:13-15; Job 7:7.

### Expository Notes.

**Luke 12:16-21.** Into the midst of a solemn discourse on man's relation to God and his final destiny, one of the audience thrusts an irrelevant appeal to Jesus that he make the man's brother divide their inheritance justly. Of all that solemn discourse the man had heard not a word—he was thinking of his inheritance. Jesus rather sternly rebuffs him, and then goes on to tell a story of another man who saw nothing but himself and his possessions. This man gains wealth honestly and then prudently plans where to store it. Neither fraud nor dishonesty is one of his sins. He leaves God out of his world. His own success and pleasure are all he sees. "God is not in all his thoughts." He thinks life is endless. And lo! "This night they require thy soul." Margin.

**Jas. 4:13-15.** James is talking to persons who are confidently planning for an indefinite future. "The arrogant little words, 'we will,' thrust the Lord out of this scheme and occupied his place." They are promising to themselves a safe journey, a year of life, health, a sound body and mind, and success in business. They appear to make some claim upon an unknown and uncertain future. They plan as if they could dispose of life as they desire.

But do the conditions of life in this world support such claims? James bluntly tells them that they know not what will happen on the morrow, let alone a year from now. Then he asks and answers the question, "What is your life?" It is "a vapor," a little white cloud, or as Peake translates, a puff of steam, which may hold on for a few minutes, but then—if not at once—vanishes into the blue sky. You recall how you have watched a puff of steam from the tall pipes of the steamer, trailing white against the blue summer sky, and, suddenly, it is gone. That is your life, says James. You ought to recognize the Captain's hand on the throttle, and say, "If the Lord will, we shall live and carry out our plans."

**Job. 7:7.** The ancient writer has a metaphor, similar to that James uses, to express the brevity of life. Job says, "My life is wind," according to the King James translation. The American Version is more like James' "vapor," or "puff of steam," for it is, "My life is a breath," giving a stronger impression of transitoriness.

Out of the parable in Luke we gain the thought of the uncertainty of life, while James and Job emphasize its transitory character. Luke and James both recall that God is the Lord of life, a fact not to be forgotten by man.

Rev. W. W. Leete once sent to The Congregationalist a picture of two children blowing bubbles. This recalls Job's, "My life is a breath." Upon the picture, Dr. Leete comments thus:

Blowing bubbles is not only a pastime of childhood. Some keep at it as long as they live. There are domestic, educational, political, financial and even ecclesiastical bubbles. The child blows his through a clay pipe and watches to see how long it will last. Men inflate theirs by fevered activity and the toll of years and imagine it will always last.

The art of life is in knowing how to distin-

guish between bubbles and substance. A charming hostess of a short time since, noting the froth upon the cup of coffee just poured said to me, "Skin it quick, the bubbles are money." I tried, but failed, as I always have when after that particular commodity, but the coffee was still there and it was coffee I was supposed to want.

Another year has rounded to its close. Upon how much of it could inspired lips utter the old refrain, "What shall it profit a man?" but never have we been able to see more clearly that which is of priceless worth. St. James says, "What is your life? It is a vapor that appeareth for a little time and then vanisheth away." Millions in the broken homes of Europe are moaning that sentence in their hours of sorrow, but no man's life is just a vapor if he is living for a principle. It is not a vapor if he dies for it.

We have been thinking of our Pilgrim forefathers. What about these men whose names we love to conjure with! Was their life as a vapor? Surely, yes, as to time. Three hundred years ago they turned away from the fen bogs of Lincolnshire to sojourn in Leyden, and then to anchor in Massachusetts Bay. Brief was their earthly pilgrimage. The snows of that first winter hid the bodies of one-half their number from the watchful eyes of the wild man, but nothing is more real, nothing is more substantial than the place they hold in the world's affairs. They left a kingdom and they founded one for conscience' sake.

They have built themselves into laws and into characters. They will live forever in the world's ideals.

The year 1921 will come and go, but affection and sentiments and ideals and characters remain. They are the only things that count. All else is as bubbles blown to the winds.

## Plan for Our Meeting

There are other metaphors for the brevity of earthly life in the Scriptures. It might add to the interest of the meeting if a group of young persons were to read them.

Here is a list:

- A vapor, "a puff of steam," Jas. 5:14.
- A breath, Job 7:7.
- Swifter than a weaver's shuttle. Job. 7:6.
- A tale that is told, A. V. A sigh, R. V., Psa. 90:9.
- A dream, Job. 20:8.
- A pilgrimage, Gen. 47:9.
- Swifter than a post (a runner), Job. 9:25.
- Swift ships, Job. 9:26.
- An eagle swooping down on his prey, Job. 9:26.
- A handbreadth, Psa. 39:5.
- A shepherd's tent, A. V., Isa. 38:12.
- Cloth cut from the loom, R. V., Isa. 38:12.
- A sleep, grass, Psa. 90:5.
- A shadow, Job. 8:9; Psa. 144:4.
- A flower, Psa. 103:15.
- Water spilt on the ground, 2 Sam. 14:14.

## INTELLIGENT SATISFACTION.

Col. 1:24-2:3.

### Expository Notes.

Neither ancient nor medieval nor modern age has a monopoly of attractive but false philosophies. The same philosophy may be traced, in slightly different guise, from ancient to modern times.

In the first centuries of the Christian era there was a speculative philosophy, very attractive to the Gentile Christians, especially those in Ephesus and neighboring cities. It was a mixture of Asiatic speculation and Judaic superstition. It later developed into the system known as Gnosticism. Against its errors Paul writes in Ephesians and Colossians. It really introduced a sort of caste, both in heaven and on earth. They believed that matter was evil. Instead of denying

entist, they declared that God could have no connection with evil. This throws out our belief in the creation and government of the world, and in the Incarnation—God is left in solitary grandeur in the highest heavens, and a number of graded angelic intermediaries—of whom Jesus was one—were invented to account for the creation of the universe.

On earth, certain ones were favored, were initiated into the "mysteries" of religion, which were kept from the common people. Caste, a hierarchy, is found in heaven and on earth. So, with this heresy in mind, Paul says that Jesus Christ created all things, and that he is before all things, that "in him all the fulness dwells." Then he adds that he teaches **every** man that he may present **every** man perfect in Christ. No caste! no hierarchy! either in heaven or on earth. One Lord Jesus Christ in heaven; all men on earth equal before him.

Then Paul uses the Gnostic catch-words, knowledge, wisdom, fulness, riches, mystery—and turns them all toward Jesus.

**Col. 1:24-29.** Here Paul endeavors to assure the Colossians of his unselfish labors on their behalf, of his commission to bring to them, to all of them, the great "mystery" of religion, the knowledge of Jesus Christ.

**Col. 2:1-3.** This paragraph is closely connected with the last one by the word "strive," which repeats the "striving" of 1:29. They have never seen him, but he is laboring hard to assist them in several ways—that their hearts may be comforted; better, with Moffatt, that their "hearts may be encouraged"; that they may be knit together in love, that they may gain the riches of a full assurance of understanding, that they may know the mystery of God, even Christ. His first two desires are easily understood. In the third, Paul steps out of the range of feeling into that of intellect. He wants these converts to be cheered, to be made sympathetic, and also to know and understand, as far as possible, the basis of their religion. No ignorant, unthinking acceptance of the Gospel satisfies Paul.

The editor of the Pittsburgh Christian Advocate notes this in these words:

When St. Paul prayed for the Christians in the valley of the Lycus at Colossae and Laodicea he asked among other things that they might have **the riches of intellectual satisfaction.**

We are quoting the felicitous words which David Smith substitutes for the less expressive rendering we commonly use—**riches of the full assurance of understanding.**

The great expounder of the Faith had prayed for these Christians that their hearts might be comforted and that they might be knit together in love.

Christianity makes appeal to the intellects of men as well as to their hearts. It promises satisfaction of mind as well as comfort of soul.

It was not necessary that these people in Asia Minor who had learned Christ should seek in the nascent Gnostic speculations of that day the intelligent satisfaction they craved.

It is significant that St. Paul does not urge in the face of the peril the simplicity of the gospel, but rather its fullness. **It is in Christ that the entire fullness of deity has settled bodily; it is in him that you reach your full life, and he is the head of every angelic ruler and power.**

It is not in turning away from Christ to the "dim lights" of the world that intelligent satisfaction is found. It is rather in the progressive mastery of the truth as it is in him.

So St. Paul further prays that **they might know that open secret of God, the Father of Christ, in whom all the treasures of wisdom and knowledge lie hidden.**

There is a peace which passes knowledge, but it is not apart from knowledge, nor is it alien to knowledge. On the contrary, intelligent satisfaction is included in the peace of God in Christ.

It was the **riches** of intelligent satisfaction that St. Paul wanted these early Christians to have, and that wealth becomes ours in Christ through the Spirit who makes fruitful our study of the truth as truth is in Jesus.

Intelligent satisfaction is theirs only who desire and seek it. It is not for those indifferent to the truth on the one hand, nor for mere philosophic speculators on the other.

## Plan for Our Meeting.

It might introduce a variety into the meeting, which would give new interest, to have several persons read different translations of the first three verses of this second chapter of Colossians. Incidentally, it would also give the average layman a glimpse of the problems of Bible translation, increasing his appreciation of Scripture.

Moffatt translates:

Striving? Yes, I want you to understand my deep concern for you and for those at Laodicea, for all who have never seen my face. May their hearts be encouraged! May they learn the meaning of love! May they have all the wealth of conviction that comes from insight! May they learn to know that open secret of God, the Father of Christ, in whom all the treasures of wisdom and knowledge lie hidden!

Ferrar Fenton translates:

For I wish you to know how great a struggle I have for you, and those in Laodicea, and whoever have not seen my bodily presence; so that their hearts may be consoled, united in love and all the wealth of the full conviction of reason, in comprehending the secret of God, in Christ, in whom are hidden all the treasures of wisdom and secret knowledge.

Weymouth translates:

For I would have you know in how severe a struggle I am engaged on behalf of you and the brethren in Laodicea and of all who have not known me personally, in order that their hearts may be cheered, they themselves being welded together in love and enjoying all the advantages of a reasonable certainty, till at last they attain the full knowledge of God's truth, which is Christ himself. In him all the treasures of wisdom and knowledge are stored up, hidden from view.

David Smith translates the entire three verses thus:

For I wish you to know what a hard contest it is that I am waging on behalf of you and the people at Laodicea, and all who have never seen my face in bodily presence, that their hearts may be encouraged and that they may be welded together in love and gain all the riches of intelligent satisfaction, till they attain a full "knowledge" of the mystery of God, even Christ, in whom all "the treasures of wisdom" and "knowledge" are "hidden."

All present should have a Bible in their hands and follow in the usual translation while these are being read.

\* \* \*

## III. THE GOSPEL OF HABIT.

1 Cor. 16:15-18.

### Expository Notes.

Certain members of the Corinthian church came to see Paul at Ephesus, bringing a letter asking advice concerning some problems puzzling them. At the close of his answer, Paul refers courteously to these three messengers. In the midst of these words is a parenthesis concerning the family of one of these brethren, and in this occurs a significant phrase. According to the King James Version, Paul says that the members of the household of Stephanas "have addicted themselves to the ministry of the saints." The Revision says that this family "have set themselves to minister unto the saints." Both phrases imply voluntary, deliberately-chosen, continued action. From these phrases, Bishop E. H. Hughes draws the farther phrase, "the gospel of habit." Bishop Hughes commented on these words in a devotional address at the General Conference in Des Moines. We quote from the report in Zion's Herald:

Hidden away in a parenthesis in the last chapter of Paul's first Epistle to the Corinthians is a sentence which declares that the house of one Stephanas "have addicted themselves to the ministry of the saints." The words are simply a pleasant aside dropped into the letter as a personal tribute to a good man and his family.

We are first aware of an almost startling use of the word "addicted." We have here an illustration of the way in which a word can backslide. When the King James Version was made, the word kept good company. But through the years since it has gradually run down hill until even the dictionary recognizes that the word is a kind of verbal Dog Tray, and so enters the record, "Addicted, may be used in a good sense, but is more frequently used in a bad." Thus it has



come about that we do not now speak of people as being addicted to good things. A man may be addicted to drunkenness, but not to sobriety; to profanity, but not to reverence. Yet the moment we read this parenthesis of St. Paul we find the word restored to noble company. For is it not written, "They have addicted themselves to the ministry of the saints?"

Even as we are startled to find the word "addicted" employed so grandly, so are we startled when one speaks to us of habit as being a good servant of God. Sometimes religious teachers give the impression that the Heavenly Father has made a one-sided law which works readily toward hardness but stubbornly toward goodness.

God makes no one-sided laws. The sun that withers the uprooted plants puts verdure and beauty on the plant that relates itself rightly to the soil. Verily there are many gospels of God that can say, "To the one we are a savor of life unto life; to another a savor of death unto death." Habit is one of those gospels. We can be "addicted" to the ministry of the saints.

It is a wonderful day in the home when the child takes its first step—all so laboriously and self-consciously. But directly walking becomes so much a habit that we can walk to this place of meeting without being once conscious that we are walking. Yet the only way to that unconscious habitude is along the path of that self-conscious effort. It is even so with talking. If ordinary walking and talking are in the providence of God related to the formation of habit, do not the higher processes of the soul fall under the same law?

Note that in the original Paul uses a word that has been translated into modern speech as a military term. Stephanas and his household are described as setting themselves to the ministry of the saints, even as soldiers set themselves by tactics to be proficient in battle. The lesson would seem to be that the children of God should drill themselves into the ways of divine life—into prayer and service. They should strive for holy addictions.

We must often note in our reading of the gospels how Christ filled that ancient world, and even our modern world, with memories of himself and his teaching. I think that it is difficult for any of us to see the sheep and the lambs in the fields without recalling one of his parables. And I think, too, that none of us can next fall stand in the vineyards laden with their luscious fruits without remembering what he said about the vine and the branches. He made the outer world in which his disciples lived the fashioner of their habits.

We should do even so with the world in which we dwell. We should establish in it everywhere objective calls which will habituate us to the thought of Christ and to the doing of his will. All stories of difficulty and hardship and pain are invitations to us to seek for others the healing grace that is in Christ. In due season we "addict" ourselves to the ministry of God and his saints. The habits of life become the servants of our Lord. We know a little better the meaning of that other word of the apostle, "Pray without ceasing." When we discover that prayer is the work of the soul, we are quite likely to discover that work is likewise the prayer of the hands.

Let us repeat the prayer that our Quaker poet puts on the lips of Andrew Rykmann:

"Clothe with life the weak intent;  
Let me be the thing I meant.  
Let me find in Thy employ  
Peace that dearer is than joy.  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Are my natural habitude."

#### IV. JESUS, LOVER OF MY SOUL.

John 3:16; 1 John 3:1; 4:10; 4:19.

Charles Wesley's Hymn.

Expository Notes.

This wonderful thought of the love of God for man appears to have been firmly grasped by John above all the other apostles or New Testament writers. In his gospel John gives that marvelous statement that has been called "The heart of the gospel," wherein he says that God loved the world sufficiently to give—what every

father recognizes as his most precious possession—his only son. Men have found it hard to believe that. They have looked upon God as indifferent to, or angry with men, one who must be supplicated and appeased. But John not only says that "God so loved the world that he gave his Son," but he refers to the "manner of love the Father hath bestowed upon us, that we should be called the children of God." Note his choice of the word "Father" here. And then he expressly says that God loved us first and that roused our love.

The response of Christendom to this thought of God is the famous hymn, "Jesus, Lover of My Soul." More than a century and three-quarters ago Charles Wesley voiced the hope, the devotion, the prayer of Christians in this beautiful hymn. It is found in the hymnals of all denominations. It is one of the "Great Four." Allan Sutherland says, "It has long since been recognized as one of the noblest expressions of Christian faith and hope in all literature." Henry Ward Beecher said of it, "I would rather have written that hymn than to have the fame of all the kings that ever sat on the thrones of earth. Thrones and kings perish, but that hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Dr. Duffield said, "If there is anything in Christian experience of joy and sorrow, of prosperity and affliction, of life and death, that hymn is the hymn of the ages."

The figures of speech in the hymn are many, changing from one couplet to another very much in the fashion of the Hebrew psalms. These have caused a number of theories to be set forth concerning the origin or occasion of the hymn. Biographers of Charles Wesley agree that there is no authentic record of the writing of the hymn. The first verse seems to have an echo of Wesley's experience with storms on the Atlantic when returning from America.

There is one story of a dove pursued by a hawk flying into an open window and seeking shelter in the folds of Wesley's gown. In some versions the bird is a sea bird driven by a storm into Wesley's arms. Another story is that Wesley eluded a furious mob and concealed himself under a hedge, where the thought of the hymn came to him.

But without doubt these stories arose out of the hymn rather than the hymn from them.

This song is interwoven with the life of the church. Sainly souls have sung their deep devotion in these words. Christians in times of peril or sorrow or suffering have been consoled by this hymn. Imprisoned miners, shipwrecked sailors, wounded soldiers and dying sailors have sung this hymn with their last breath. It has been a clarion call to the living.

A group of young officers were having a wild revel, a sumptuous dinner with costly cigars and liquors, and stories and songs to add to the merriment. The best singer had been strangely quiet, but at last he said, "Well, yes, I will sing." And he began to sing the immortal hymn of Charles Wesley. The room became quiet. Cigars were dropped, and lifted glasses were set down. One rough cavalryman gathered up an armful of bottles and threw them out of the window. When the singer ended there were tears in many eyes.

In our Civil War, in the Spanish-American War, in this World War, wounded soldiers on bloody battlefields and in hospitals listened eagerly to these words.

Some Americans were singing hymns in the cabin of an Atlantic steamer one Sunday evening. The last one was "Jesus, Lover of My Soul." As the music ceased, one man turned to another singing behind him and abruptly asked if he had not been in the Civil War. The man replied that he had been a Confederate soldier.

"Were you in such a place on such a night?" asked the first.

"Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a wood. It was a dark, cold night, and the enemy was supposed to be very near. About midnight, everything was still, and I was feeling homesick and miserable. I thought that

I would comfort myself by praying and singing a hymn. I remember singing this:

"All my trust on Thee is stayed,

All my help from Thee I bring;

Cover my defenceless head

With the shadow of Thy wing."

"After than, a strange peace came down upon me, and I felt no more fear."

"Now," said the other, "listen to my story. I

was a Union soldier and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had turned their rifles upon you, waiting the word to fire, but when you sang out:

"Cover my defenceless head,"

With the shadow of Thy wing,"

"I said, 'Boys, lower your rifles; let us go back.'"

## The Book-Shelf—A Select List of Books of Value to Ministers

Rev. I. J. Swanson, D. D.

**The Power of Prayer**, by Various Authors. 528 pp. Macmillan, New York. An important book on the meaning, value and power of prayer. It is the most comprehensive, illuminating and stimulating of recent books on the topic. Ministers will find it a richly rewarding volume.

**What Religion Is**, by Bernard Bosanquet. 81 pp. Macmillan, New York. A simple, practical guide to the real meaning of religion, by a distinguished British writer, who describes religion as "the only thing which makes life worth living at all." This little book goes to the heart of the matter.

**A New Mind for The New Age**, by Henry Churchill King, President of Oberlin College. 192 pp. Revell, New York. A significant book for all who seek rightly to interpret the changing world-order. Dr. King is a trusted leader whose counsels great numbers will heed, as they seek to create, as best they may, a definitely Christian world-civilization.

**Jesus, The Master Teacher**, by Herman H. Horne. 212 pp. Associated Press, New York. The author is professor of the History of Education, in New York University. He here applies the standards of modern pedagogy to the teaching methods of Jesus; and finds him to be the Master Teacher. A volume that will lead to fresh appreciation of the greatness of the Christ as Teacher; and will set the reader thinking about the possibility of imitating in our day his methods.

**The Christian Task**, by J. Harold DuBois. 87 pp. Association Press, New York. The Christian task is here defined as the establishing of the Kingdom of God on earth. It is described as a big, constructive, co-operative and eternal task. A thoughtful, stimulating book.

**Everyday Religion**, by James E. Freeman, D.D. 219 pp. Revell, New York. Practical and telling "little sermons," first printed in The Minneapolis Tribune. They deal with fundamental aspects of Christian faith and life, in a practical, straightforward and non-controversial way. Ministers can learn from Dr. Freeman the art of putting truth in a way that will impress and win the average man.

**Some Aspects of International Christianity**, by John Kelman. 167 pp. The Abingdon Press, New York. A keen and searching analysis of the bearing of Christianity upon international relationships and duties, suggested by the Great War and its aftermath. Dr. Kelman speaks out of wide and varied experience of life in both Europe and America. Incidentally, he makes an eloquent plea for better understanding and closer co-operation between America and England.

**One Night in Bethlehem**, by W. J. Dawson. 54 pp. Doran, New York. One of the most tenderly beautiful Christmas stories ever written. An unforgettable picture of the first Christmas, with the Star, the crowded inn, and adoring groups of shepherds, Wise Men, Alaric, the Roman boxer, and others, around the Babe of Bethlehem.

**A People's Life of Christ**, by J. Paterson-Smyth, LL.D. 505 pp. Revell, New York. Both author and publishers deserve the thanks of the Christian public for co-operation in bringing out this popular Life of Christ. It meets a real need, and we think it will give complete satisfaction wherever read. It is written simply and graphically. Its characters are life-like, its de-

scriptions vivid and it reproduces the Oriental setting of its story; and, best of all, presents not only a life-like, but a living, Christ. Although the product of ample scholarship, it is free from technicalities. It is a book that ought to be, and we venture to prophesy will be, read and loved by thousands.

**Least We Forget**, by Hugh Black. 224 pp. Revell, New York. Dr. Black writes with clarity and sanity and power regarding the abiding lessons of the World War, true patriotism, and the lasting basis of peace. He discusses what makes a democracy "safe" for the world; and closes with an inspiring plea for mutual understanding and co-operation between the great English-speaking peoples.

**Bergson and Personal Realism**, by R. T. Flewelling. 304 pp. The Abingdon Press, New York. An able, interesting and luminously written criticism of the Bergsonian philosophy, showing its defective views of personality; and, in the second section of the book, an acute and convincing discussion of personal realism. Its final conclusions regarding the Incarnation and the Cross, in relation to personal realism, throw light, from the side of philosophy, on Christian teaching. Ministers would do well to read and master this significant book.

**Historic Churches in Mexico**, by Mrs. John Wesley Butler. 254 pp. Illustrated. The Abingdon Press, New York. An account of historic churches in Mexico, not only setting forth their architectural glories and their rich interior adornments, but also their great human interest in their association with the best things in the life of the Mexican people. The book is finely illustrated.

**Prowling About Panama**, by George A. Miller. 254 pp. Illustrated. The Abingdon Press, New York. A delightful description of Panama and the Canal Zone, giving a vivid account of its people, life and resources. The author is a keen observer, and gives intimate pictures of Panama and its people—an unfamiliar country largely, though closely associated with us.

**The Old North Trail**, by Walter McClintock. 539 pp. Illustrated. Macmillan, New York. A narrative of life among the Blackfoot Indians, in which are embodied interesting and authoritative accounts of their tribal customs, ceremonials, folk-lore, religious beliefs and practices. All interested in preserving records of this fast-vanishing race will find this a fascinating volume.

**The Oregon Missions**, by Bishop Bashford. 311 pp. The Abingdon Press, New York. The author was a careful historian, and tells here the story of the various Oregon missions, together with their related history, including an account of how the line was run in the Oregon country between the United States and Canada. A story of hardy and adventurous pioneering, of picturesque frontier life, and of the founding of a great imperial domain.

**An Introduction to Science**, by Arthur Thompson. 256 pp. Holt, New York. A brief, general introduction to the study of science, dealing with the scientific aim and method, science and art, science and religion, science and philosophy, classification of the sciences, etc., by an eminent British scientist.

**Darwinism and Human Life**, by J. Arthur Thomson, LL. D. Illustrated. 263 pages. Holt, New York. An appreciation of the great con-

(Continued on page 404.)



# HOMILETIC DEPARTMENT

## BEST OF RECENT SERMONS

Rev. James L. Elderdice

Rev. Edward S. Young

### Simon, The Cross Bearer

Rev. James L. Elderdice, Oxford, Maryland.

Text: "And they compel one Simon, the Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear the cross." Mark 15:21.

The incident in which Simon figures is one of the little touches of the Crucifixion which is easily overlooked. Although Simon is mentioned in three of the Gospels, all that we really know of him is contained in the record given in the text. We do not know that he was a follower of Jesus when he bore his cross, though in all probability a disciple afterwards. He came from a town in Northern Africa, Cyrene, in what is now Tripoli. There were hosts of Jews in Egypt, and a synagogue in Jerusalem composed of Cyrenians. He was a countryman, perhaps a farmer, who had been visiting the city during the Passover week.

Going about, seeing the sights, he hears the sound of a great commotion. A howling mob is coming down the street to witness the execution by crucifixion of some criminal. The victim is Jesus of Nazareth on his way to Calvary. Men about to be executed had the additional horror and humiliation of carrying their own cross. It was an added indignity like the old military custom of making a traitor dig his own grave.

But Jesus, weak and faint from the loss of sleep and blood, and the agony of the whippings and scourgings received in Pilate's hall, becomes faint. He falters and falls. Some one must carry the cross for him. The Roman officer has the power to impress into the military service, for special work, either men or horses. He glances over the rabble, his eye lights on Simon who hears the command, "In the name of the Senate and the Roman people I command thee to bear this cross!" A moment later the man who had been a mere spectator, with never a thought of the trying experience awaiting him, feels a soldier's hand on his shoulder, a heavy cross upon his back, and finds himself marching side by side with Jesus, under the blazing Syrian sun, hooted at and jeered by the surging multitude.

What happened so unexpectedly to that spectator upon whose shoulders a cross was imposed on that eventful Friday afternoon, is precisely the lot of many a man and woman.

I. Simon is an illustration of those who bear a cross, not of their own choosing, but one unexpectedly thrust upon them.

There are two kinds of cross-bearers—the voluntary and the drafted. With the first class the cross is assumed or taken up by themselves, in the second class it is a burden imposed by others, without regard to the desire or choice of the bearer, who is impressed into a service or an endurance from which he cannot escape.

Just as in the army there are those who, well aware of all the sacrifices, hardships and dangers of such a life, yet, prompted by a sense of duty, of obligation to, and love for country, of their spirit down

into the dust of the earth. Somebody lives to their government. There are others who would never have been found in the ranks had they not been drafted into service. They are there, not of their own choice, but because of irresistible compulsion—none the less an imposed service because they utter no resistance, and faithfully perform every duty required.

Christ and Simon are representatives of these two kinds of cross-bearers. Christ chose his cross. To this end was he born, and for this purpose came he into the world to die upon a cross. The cross he was to bear, and upon which he was to be nailed, in all its rugged, crimson outlines, stood before his vision when, "from that time forth began Jesus to show unto his disciples how that he must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and raised again the third day." Jesus was a voluntary cross-bearer. "I lay down my life . . . . No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again."

But Simon did not become a cross-bearer by choice. He was a drafted cross-bearer. It was a startling and trying experience for him. Only a moment before the heavy burden was imposed upon his shoulders, the purpose or even the thought of such a thing had never entered his mind. Out of the peacefulness of his life he is seized violently, and becomes one of the figures in the world's greatest tragedy.

Those who deliberately turn aside from sin to live the Christian life are voluntary cross-bearers. They accept all that is implied in the condition connected with the Master's call, "Who-soever doth not bear his cross and come after me cannot be my disciple." The cross of self-denial; of sneers, reproaches or ridicule from the members of one's own household; of loneliness and isolation, holding forth the "Word of life" to the dwellers of the jungle; the cross of persecution and martyrdom, as the Armenians, because of loyalty to Christ. Voluntary cross-bearers!

"Jesus, I my cross have taken,  
All to leave and follow Thee."

But consider the countless others, like Simon, drafted cross-bearers, upon whose unseeking shoulders unexpectedly is placed a cross, which they must carry to the end of their days. One moment they are light-hearted, care free, taking interest in the passing events of the day, and then, in a moment, something happens, and they find themselves one of the burden bearers of the world.

The cross may be one imposed by the sin or weakness of another. One of our own flesh and blood commits a crime, and lays upon us the cross of shame and humiliation, crushing the cross of shame and humiliation, crushing the

was careless or dishonest in business, and there is imposed a load of debt that will take years of toil and unremitting sacrifice to repay, if ever. The home seems to be an earthly paradise, but some dark day a husband or wife, false to marital vows, perhaps the victim of a strange infatuation for another, goes away to return no more, and life for the deceived and deserted can never again be what it was.

There are other imposed crosses that come in the orderings of Providence. Parents die, and some drafted cross-bearers must provide home, food and education for the orphaned children thrust upon them. A stroke of paralysis, and then long years of helpless dependence upon others; a horrible accident, leaving a deformed and suffering body. Circumstances such as these compel us to bear the cross.

II. Simon is an illustration of those who so bear the cross imposed on them that they enter into fellowship not only with the sufferings of Jesus, but also become partakers of his glory and honor.

Simon was a partaker of the sufferings of Christ. His imposed burden was not all injustice, pain and labor. That was soon over, and there was compensation far outbalancing his weight of burden. No doubt Simon was hot and angry and rebellious, when, with his galled shoulders he reached the top of Calvary; but, may we not believe that all sense of wrong and bitterness faded away when he beheld "One hanging on a tree in agonies and blood," when he saw on the face of the blood-stained sufferer his look of patient endurance, and heard his prayer of forgiveness for his enemies—"Father, forgive them, for they know not what they do!"

If Simon was not already a disciple of Jesus, he must have become one that day or thereafter. Mark, writing this account, seems to make this fact certain, when he says, "Simon the father of Alexander and Rufus." He assumes that these names are well known to those who were living

when he wrote his Gospel. Simon's sons appear to be Christians, and to have standing among the early followers of Christ. Alexander is mentioned in Acts and Rufus in Romans, and are probably the same persons named here.

So, we may feel sure that, whatever were the feelings in which Simon indulged while trudging along beneath his heavy load, the day came when he looked back and thanked God that he stood by the road that day and had the privilege of bearing the Cross of Christ.

Simon, the partaker of the sufferings of Jesus has his reward in being a partaker of his glory and honor. An honor in being introduced as the worthy father of Alexander and Rufus; in that his name, which would have otherwise been unknown, is associated with that of Jesus, and stands recorded in this Book of God, so that wheresoever this Gospel is preached, this that he did, is told as a memorial of him, honored in that he is now a partaker of Christ's glory as he once was of his humiliation.

III. Cross-bearers, let us not forget that it depends upon the spirit in which we bear our cross, whether it becomes an insufferable burden or a glory. It is not only the voluntary taking up of the cross for the sake of Christ and humanity which constitutes us true disciples of the Lord, but our patient submission and resignation under the burden which the events and circumstances of life, or the will and plan of God may unexpectedly thrust upon us.

If the heavy hand of circumstance is placed upon our shoulder and a voice commands, "Take upon yourself this Cross of Christ!" let us in meek submission bend our back to the burden, take up our journey over the road that leads to Calvary, remembering that, "The Way of the Cross Leads Home," and then some day we shall be able, with thrilling hearts, to sing,

"Bane and blessing, pain and pleasure,

By the Cross are sanctified;

Peace there is that knows no measure,  
Joys that through all time abide."

## Jesus, The World's Hope—New Year Sermon

Rev. Edward S. Young, D. D., Brooklyn, N. Y.

Text: "Christ Jesus, our hope." 1 Tim. 1:1.

Ought not this New Year's message to be one of hope? There is hope for the world while the world has hope. Should despair seize upon mankind, our very gloom would be our doom. How bold the writer of Hebrews is! He takes the ship's anchor and hurls it upward, until it hooks about the throne of God, and draws us, ship and all, toward the celestial haven—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

I. What is our hope? Christ Jesus—the babe, the youth, the man, the crucified, the resurrected. Usually the New Testament speaks of him as Jesus when his stay in the flesh is contemplated, as Christ when his Messiahship is emphasized, as Jesus Christ when both his early life and his Messiahship are thought of, and as Christ Jesus when his birth, death, resurrection and world-wide mission are in view.

II. Why is Christ Jesus our Hope? Because there is no other. Could Mohammedanism be?

Not hope enough there to compose a hymn! Every Mosque is songless. Not Buddhism—hymnless, too, except when stealing from Christianity. Not all the world's philosophies. Not commercial interests, so loudly proclaimed a few years ago as certainly guaranteeing universal peace! Did they? Will education suffice? If Christless, it only makes wits keener to do iniquity. Mere head-drill can never save humanity.

III. Why is Christ Jesus our Hope? Because he claims to be. Take such a passage as St. Matthew 11:27-8, "All things are delivered unto me of my Father . . . Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." . . . "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Or St. John 7:37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Who else ever spoke so? Group together the claims of every other reformer since time began, and would they begin to equal this Nazarene's?



IV. Why 'is Christ our Hope? Because his life supports his claim. Precisely right it has been to turn upon him history's searchlights and go microscopically into each nook and cranny of his career. Precisely right also that the unanimous verdict be that his claims and his conduct agree. Omit, if you prefer, the testimony of his own disciples, the eleven, the seventy, the five hundred. Omit John the Baptist and the angels and "the voice from heaven," saying, "This is my Beloved Son." Omit the children's—by no means the least significant, their pure instinct often shunning one whom their elders do not detect to be false—chanting "Hosanna in the highest!" Pilate, cool, calculating Roman Governor, how does Jesus impress you? You have the answer when Pilate, keen to gratify the Jews by releasing their Barabbas, willing to go almost any length to keep their good will, deliberately, before the multitude, charges them with murder as he washes his hands, declaring, "I am innocent of the blood of this just Person." Nicodemus, member of the Sanhedrin, in whose semi-circle you sat while Jewish religious leaders uttered their word against the Galilean, your private night interview with him affording you double opportunity to judge, tell us your estimate. We know it by your coming to the cross and helping take down the Lord's dead body and preparing it for the grave, thus ostracizing yourself from Sanhedrin, home and nation.

Joseph of Arimathea, rich, cultivated Sanhedrist, absent when Jesus was voted to death—your witness is that you throw your wealth and public favor to the winds and go to Pilate and beg the poor, lifeless form of the Saviour, that you may do him honor.

And Judas, city fellow among country disciples, treasurer of the circle, aware of the source of every penny and how it was spent, observing with quick eye the Master's whole behavior in the intimacy of privacy, his dealings with whomsoever came and went, with his mother and brothers and the women who accompanied, as you, the traitor, cast your thirty pieces before the chief priests who hired you, what is your final word on Jesus?—"I have sinned, in that I have betrayed innocent blood."

We, believers of the Twentieth century, thank thee, O Father in heaven for Judas who had every chance to know, and every incentive to find a flaw to excuse his treachery—we thank thee for Judas' testimony that Jesus' life supported his claims divine!

V. Why is Christ Jesus our Hope? Because he satisfies all varieties of mortals. Children ripen toward him, as morning glories open to the sun. His birthday makes childhood glad the whole world round. The aged take his hand to walk through the last great shadow. Your dear old grandmother never looked lovelier than when she adjusted her spectacles to read once more the blessed Gospel verses that had been her cheer ever since she, a tiny girl, responded to "Suffer the little children to come unto me." The mid-years of our pilgrimage must lean on his strength and follow his wisdom. In sorrow we are desolate without him. Time and space and race part not any from his presence and power.

A missionary speaks of him in darkest Africa. A youngster, so black a piece of charcoal would

almost leave a white mark on him, becomes a Christian, goes back with the missionary to England, is consecrated bishop, returns to Africa and in one of his meetings, a poor savage woman, her kinky wool whitening, leaps up and puts her arms about him. His arms go about her—Bishop Yulong and his mother, both Christians now! Ah, my soul! what Christ Jesus can do for any human anywhere!

Keep to the fore the radiance of his nature. Remember that his critics were everlasting; finding fault with his happy manner of living. He represented himself and his disciples as a wedding party, theirs the right to be of good cheer. Yes, "Be of good cheer,"—that is the chime of sweet bells you hear him ringing over and over.

VI. How does Christ Jesus become our Hope? By our taking him. He respects the freedom of each human will. To be good or bad you must have the making of the choice. Our Lord's sensitiveness, delicacy and insight reveal themselves precisely here. The heart of love is to want to be wanted, to go not where it is not wanted; there is many a hint hereof in the Gospel. Walking on the sea near his disciples in the boat he "would have passed them; but when they saw him . . . they cried out." At Emmaus' gate "he made as though he would have gone further; but they constrained him, saying, 'Abide with us.'" Revelation pictures him, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him." He will never break in the door. In the troubles of your business, in the trials of your family, in the wrong that will not allow you rest, in the wound that will not heal, he is knocking for you to let him in. Ere he enters, the world must want him, America must want him, your family must want him, you must want him. Your soul's time of rejoicing waits till your soul wills it.

### Survey of Grand Rapids.

(Continued from page 367.)

had been frequent visitors to the court room before, but during the first six months of prohibition exactly one vagrant was prosecuted.

"There was a reduction of 63 per cent in the population of the jail, comparing the averages of the two years.

"The jail has been all but empty a number of times since prohibition went into effect—a condition unique in its history.

"Three years ago Kent county established a work farm for short-term prisoners; drunks, men convicted of petty larceny and others with ninety-day sentences or less were sent there. The prisoners were used in cultivating the farm. Shortly after prohibition went into effect the superintendent's wife called the police judge on the telephone and said, 'Have you got any prisoners for me this morning, Judge?' 'No,' said the judge. 'Well, you better send me some pretty quick,' she said; 'the farm's running down; we don't get enough prisoners to work it.' Six months later the farm was abandoned; it is now a government aviation field.

### A Union Man's View.

"Harry Krul, of the Furniture Workers' Union, is emphatic in regard to prohibition:

"'It has been a surprise,' he said. 'I have seen men, half starved, come to work in the morning "stewed," wearing clothes that were a disgrace to the neighborhood. Now they come well dressed, clean, happy—better workmen and better citizens. Fathers are taking better care of their children, too. I was accustomed to my glass of beer, like other men—and miss it now on a hot day—but I tell you the sacrifice is worth the while. I hope John Barleycorn will stay dead a million years."

## THE MOTION PICTURE.

Seventeen years ago a little Harlem Baptist church, at 123rd street near Third avenue, New York City, installed a motion picture outfit. And pictures are still being shown in the Harlem Baptist Church. The children flock in upon the carpets on Tuesday nights and they kick and scuff the chairs, to be sure, but Dr. Chambers, the pastor, says that almost his entire present-day congregation can be traced to the "penny concerts," as his motion picture exhibitions are known.

A boy who was brought into the church through the motion picture exhibitions, is now the church's Sunday School superintendent and a girl who came the same way from the home of a skeptical father is now Assistant Sunday School superintendent and her ambition is to become a foreign missionary.

The Harlem Baptist church has blazed a trail which is now followed by some 2,600 churches, according to the latest report of F. W. Reynolds, of the Bureau of Education, Washington, D. C.

Such a wide use of the cinema by churches has created a new field for a new type of picture—the picture in tune with the ideals of the church. Clergymen and others interested in the welfare of the church have gone into the motion picture field themselves for the benefit of the church. They have formed the International Church Film Corporation, which is headed by Dr. Paul Smith, the Methodist minister who cleaned up the infamous Barbary Coast in San Francisco several years ago. It has central headquarters in New York City, with fifteen local branch offices in as many cities which will serve as distributing centers for churches of each particular district.

The pictures already produced are, "The Child Samuel," "Blind Bartimeus," "Ruth," "The Good Samaritan," "By Their Fruits," "The Ninety and Nine." These are all pictures founded on the Biblical stories. In addition, it has completed a number of dramas, comedies, industrial and educational reels. "The Vicar of Wakefield," and Dickens' "Dombey and Son" are two other productions on its list.

Such a company as the International Film Corporation, by providing a steady supply of pictures in keeping with the ideas of the church, is making it possible for any church, any place, even in the most isolated sections, to use the cinema effectively to build up its strength and influence.

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### PARTIAL LIST OF FILMS ISSUED BY CENTENARY CONSERVATION COMMITTEE.

Division of Stereopticons, Motion Pictures and Lectures, 111 Fifth Avenue, New York.

If unable to secure address of nearest exchange of desired company, write the company at New York address, for information, enclosing postage. If in question as to necessary cuts apply to this department. If any parts are cut out they must be replaced with scrupulous care and accuracy, or damages will be charged and further service cut off.

**The Copperhead**—7 reels—Famous Players-Lasky Corp., 485 Fifth avenue, New York, N. Y. Wonderfully fine, historical film story of a man who, in the Secret Service of his country, especially sworn to secrecy by Lincoln, braved the scorn and contempt of his townspeople, friends and even his family in order to keep faith with his country, his President and his God. The kind of picture we want more of.

**Other Men's Shoes**—7 reels—Pathe Inc., 25 West 45th street, New York, N. Y. Story of twin brother of clergyman who impersonates the clergyman, a victim of jealousy and opposition. Heartily recommended for an evening's entertainment.

**Humoresque**—5 reels—Famous Players-Lasky Corp. Story of home life of Jewish immigrants from Russia. The Humoresque" is defined "as a laugh on life with a tear in it" and this is a fit characterization of the picture. One of the most wholesome, delicious mixtures of pathos and humor ever screened. Enthusiastically endorsed.

**Evangeline**—5 reels—Fox Film Co., 55th Street and Tenth avenue, New York, N. Y. Beautiful screen version of Longfellow's poem with a prologue which shows a father wise enough to pre-

vent the estrangement of his daughter and the man she loves, by reading them the poem. The story is of love, real, true and everlasting. Beautiful photography—excellent atmosphere of the times. Possible cuts in Reels 2 and 4.

**Treasure Island**—6 reels, Famous Players-Lasky Corp. Robert Louis Stevenson's story of adventure on land and sea. View for cuts. Extremely interesting to lovers of the book and to all young people.

**Americana Methods**—6 reels—Fox Film Co. Heir to run-down property in France tries effect of American business methods with great success. In the meantime he falls in love with charming French girl and proves that straightforwardness and honor are not applied to business alone in America. Look for cuts in Reels 4 and 6. Entertainment.

**Bottom of the World**—5 reels. Robertson-Cole Co., 1600 Broadway, New York, N. Y. Remarkable story of Antarctic expedition made by Sir Earnest Shackleton, in the ship "Endurance." The party was lost to civilization for two years and penetrated further into the icy fastnesses of the Antarctic Zone than any previous expedition. Intensely realistic, magnificent in photography. Unconditionally recommended for education and entertainment.

**Warrens of Virginia**—5 reels. Famous Players-Lasky Corp. Featuring Blanche Sweet. Story of the Civil War—sweet, wholesome love theme. Look for possible cuts in Reel 1.

**Molly and I**—5 reels. Fox Film Co. With Shirley Mason. Humorous and entertaining love story. Girl persuades poor and talented young writer, who has become blind, to marry her, in order that he may accept half of her inheritance with which to go abroad and become cured of his blindness.

**Man Without a Country**—8 reels. Community Motion Picture Bureau, 46 West 24th street, New York, N. Y. Faithful screen portrayal of Edward Everett Hale's classic, "A Man Without a Country." (Sometimes called "My Own United States.")

This picture has met with very great commendation and endorsement in literary and educational circles and is exceedingly interesting. High grade photography and dramatic art.

**Tale of a Pig**—Fox Film Co. 1 reel. Mutt and Jeff cartoon. Very funny.

**A Tropical Eggspedition**—Fox Film Co. 1 reel. Mutt and Jeff cartoon. Very funny.

**Films on Social Hygiene**—Write American Social Hygiene Assoc., 105 West 40th street, New York, N. Y.

## "ECHO SINGING" TO SAVE SOULS.

(Continued from page 390.)

Close to Thee, close to Thee;  
All along my pilgrim journey  
Saviour let me walk with thee!"

The contralto, hidden in the gallery, sang the first phrase, "Close to Thee," and the soprano, hidden down-stairs, sang the second phrase, "Close to Thee," which comes to a beautiful crescendo. Then the alto or contralto sang the third phrase, "Close to Thee," and the soprano the fourth. Then the two of them swung into that last beautiful, worshipful two lines:

"All along my pilgrim journey,  
Saviour let me walk with Thee."

Variety is the charming thing about a "Big Sing." Folks soon get tired of the old schemes of getting the women to sing one verse and the men the second; as they get tired of anything that grows old; but the idea of the Echo Singing may be worked out in an infinite variety of ways and your singing crowd comes each Sunday evening saying with laughter and expectations in their hearts, "I wonder what new stunt in that 'Echo Singing' business the preacher will have tonight? Say, that's great stuff! I like that!"



## THE TOLERANCE OF EVIL.

(Continued from page 366.)

added intellects can reach. But in spite of this transpontine hypocrisy, every one knows perfectly well that the advertisement is there to catch attention, and that the purpose of the advertiser is to catch attention by appealing to a powerful human instinct. There is just as much prurience and calculated lechery in such advertisements as in the songs and dances of an Indian temple-girl. The appeal is deliberately made to animal passion. Every one knows this, and there it is.

Now, I will not ask why a man who has brought up his daughters in pure, beautiful, and refined surroundings, should suffer in his excursions through the streets these public affronts to their modesty, nor will I inquire what effects such exhibitions are likely to produce in the minds of unhappy boys fighting in the sweat of their soul against the evil tendencies of over-civilized human nature. My purpose in citing this particular impurity of the billboards is to charge the age with a lack of decency, with want of modesty.

These veiled and masquerading impurities of the billboards do not witness to progression, but to retrogression; their most lustful defenders will not asseverate that they mark an advance toward spiritual greatness; the most careless, the most tolerant, the most lazy will not deny that they are animal in origin and design. Where will they lead? If they are suffered, what will be the next backward step?

Suppose this want of reticence and restraint—obvious in certain advertisements, in certain plays, in certain novels, in the grotesqueries of women's garments—proceeds unchecked and unchecked. Suppose we come to the conclusion that no curtain should remain on its rings, no door should be kept locked, no veil should be drawn over the privacies of human nature. Suppose we agree that each man is a law unto himself, that life is an opportunity for sensual enjoyment, that not a single individual amongst us owes allegiance to God or responsibility to posterity. What will be the end?

The end will be that chief horror which has affrighted philosophy and terrified religion. It will be a world organized for evil.

The husbandman sows wheat and tares come up with it; but when the husbandman sows tares, where shall men look for the bread of life?

Till now, mankind has held that virtue is higher than vice, that love and sacrifice are holier emotions than self-assertion and self-indulgence, that purity and modesty are graces of the soul which are more seemly and which more uplift humanity than all the swinish propulsions of our animal nature. But now it has become bombastic and clap-trap to speak of duty; for a young girl flung into the swirl of society, modesty and reticence are weights that sink her out of sight; to be impudent, to be immodest, to be daring, to be utterly and completely self-minded—this is to float on the surface and attract the iridescent scum. Life is regarded as something less than a game—it is a jig and a spree. To think only

of oneself, to have "a good time," to be free of responsibilities, to stand clear of duty, to avoid seriousness, to laugh, to dance, to push, to jostle, and to chatter the gospel of solipsism in a maze of sensual distractions—this is to be modern, this is to be abreast of the times. And from the coarseness of plutocracy, this spirit descends through the middle-classes and the suburbs to the sphere of the humblest people. Family life is no longer the central happiness of humanity. A child is no longer counted the supreme blessing of human existence. Home is ceasing to be the anchorage of mankind. The birth-rate falls with a weather-glass under a lowering sky.

Is it not clear to you from this spirit of the age—manifest with brutal coarseness here, with subtlety and refinement there—that the hour of "the stern encounter" is approaching? "The stern encounter when two real and living principles, simple, entire, and consistent, one in the Church and the other out of it, at length rush upon each other, contending not for names and words, or half views, but for elementary notions and distinctive moral character."

If you think that this encounter is not at hand, that virtue is still safe, that one need not alarm oneself unduly, reflect for a moment on the revolution in dancing, and the revolution in man's attitude towards this social diversion. Consider that even those critics who laugh at the Puritan's disapproval of sexual dancing are forced to condemn the modern dances which frankly and shamelessly seek to imitate the bodily passions of birds and animals. Think what it means that these filthy and lascivious dances are tolerated in private houses, that they are laughed at and caricatured in the newspapers as though they were merely an absurdity of fashion! Does this not strike you as a symptom of real decadence, a sure sign that modesty and restraint are no longer respected, a certain proof that Christ's spiritual purity of the heart is not even taken into consideration by the world?

Our condition is the condition of the Romans described by St. Paul. We are delivered over to "the sway of infamous passions" to "the promptings of a mind abandoned to itself," we pervert the natural function, we are "set ablaze with lustful passions," we are abandoned "to the perpetration of hideous sins."

"So the God whom they had bestialized abandoned them, sunk as they were in the lusts of their own hearts, to the thralldom of impurity, till they bestialized themselves with one another."

It is the hour of the Beast.

## ANOTHER SOURCE OF HELP FOR CHURCHES.

We wish to call special attention to the splendid material ready to be supplied by Goodenough and Woglom, 14 Vesey St., N. Y. You can secure "cuts" of many different subjects to illustrate your printed matter. Their prices are reasonable. Why not try them for New Year's cards? You will find their catalogue entirely worth while. Send for it.

## THE BOOK-SHELF.

(Continued from page 398.)

tribution of Darwin to scientific knowledge; a critical evaluation of Darwin's theories in the light of modern science; and an account of what has been added to Darwinism in our day. The Darwinian theories throw light on the life of the individual, the nation, and indeed the whole human race. Dr. Thomson is not only a great scientist, but he has the gift of luminous exposition, and relates his scientific discussions to the life of today.

**The Wonder Life**, by J. Arthur Thomson, LL. D. 658 pages. Illustrated. Holt, New York. "The aim of this book is to illustrate the ever-growing wonder of animate Nature—with especial reference to animal life." It is packed full of most interesting descriptions of living things, their habits, functions, oddities of behavior, inter-relationships, and the web of life; of animal behavior, both instinctive and intelligent; in short, of the drama of organic evolution. It is a fascinating book. It is a treasure house of apt illustration for the preacher. The author reveals Nature as a second book of God. This is a work of the first rank in its field and will repay the thoughtful study of its readers.

Ministers ought to do more reading of science. The three books last mentioned are written in non-technical language to meet the needs of the average man, and yet they are of the highest scientific value.

**The Elfin Artist**, by Alfred Noyes. 187 pages. Stokes, New York. A new volume of poems, representative of Noyes at his best in the various forms of expression of which he is a master. It includes *The Mayflower*, *The Victorious Dead*, *A Chant of the Ages*, *Christmas, 1919*, *To the Pessimists*, etc.

If you are looking for a book to give a boy or girl from 6 to 10, here is a good one, **Adventures in Mother Goose Land**, by Gowar. 254 pages. Little, Brown & Co., Boston. This book will give children endless pleasure.

Ministers ought to read some fiction. It expands the imagination, strengthens the vocabulary, reveals life's hidden meanings, besides furnishing relaxation. Here are four good volumes:

**Wine O' the Winds**, by Keene Abbott. 336 pages. Doubleday, Page, Garden City, N. Y. A wholesome and stirring tale of frontier life on the great Plains.

**Christine of the Young Heart**, Clancy. 341 pages. Small, Maynard, Boston. A gripping story of the development of a selfish rich girl into a fine character, through adversity.

**The Green God's Pavilion**, Martin. 353 pages. Stokes, New York. A thrilling tale of the Philippines and the Far East. Steeped in the glowing colors of the Orient.

**Surprises of Life**, by Clemenceau, ex-Premier of France. Doubleday, Page, Garden City, N. Y. Short stories, mainly of rural French life. Brilliant, with Balzac-like qualities, but some of the sketches are rather cynical.

**A Manual of American Citizenship**, by E. N. Hardy, American Tract Society. The subtitle is "Things Every American Should Know." There are 129 pages, paper cover in colors. Besides being a catechism of citizenship it has several chapters on "The American Christian." The whole book is made up of questions and answers.

**The World Within**, by Rufus M. Jones. Macmillan Co., N. Y., \$1.25. One of the best and sanest essays on the inner life. It will do you good to read this book and provide seeds for sermons and prayer meeting talks.

**The Story of the Early Hebrews**, by Charles R. Brown. Pilgrim Press, Boston, \$1.87. Here is a rich storehouse of material in 24 chapters fresh and satisfying. Dip into this for method as well as content.

**The Anatomy of Society**, by Gilbert Cannan. E. P. Dutton & Co., N. Y. 216 pages of careful discussion on such subjects as "The Social Contact," "Marriage," "Women as Citizens," and "Democracy."

**Wanderings in the Orient**, by Albert M. Reese. Open Court Pub. Co., Chicago. 66 illustrations and 9 chapters devoted to journeys in the Philippines, China and Honolulu. The author describes his visit to the Leper Colony of Culin.

**The Consuming Fire**, by H. E. Kirk. Macmillan Co., N. Y., \$1.50. A key to this book is the following sentence from the preface, "What the world needs is a fresh realization of God in history." It is a book of sermons based upon the prophet Isaiah. Nine interesting chapters.

**Social Evolution and the Development of Religion**, by C. K. Mahoney. Methodist Book Concern, N. Y., \$1.00. Introduction by Wm. J. Thompson. The social teachings of Jesus are made prominent and the application of the gospel in the terms of today make the message vital.

**Personality**, by H. C. Spillman. Gregg Pub. Co., N. Y., \$2.00. Here is an interesting book of 19 chapters on personality, being the report of addresses delivered by the author before the New York high schools and many colleges in this country. The author has placed more than 20,000 stenographers and business assistants in Greater New York. He ought to know his subject. This book ought to be read by every minister.

The "Pattern Supplement" to the *Mayflower Program Book* consists of outlines, pictures, patterns for little children to copy with pencil or scissors, or to make with common things. Some directions are in the *Program Book* and some in the *Supplement*. A mother or teacher would understand most of these from the pictures themselves. A most charming and useful book for a mother or teacher.

Price 35 cents. The Pilgrim Press, 14 Beacon Street, Boston, Mass.

Crannell's *Pocket Lessons* for 1921 is a marvelous condensation of notes, outlines, explanations, and suggestions for discussion, on the *Sunday School Lessons* for next year. Though condensed, the notes are clear and valuable. The little book will be useful to Sunday School teachers. Price 40 cents.—American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia.

## HOW TO COUNT FOR MORE AS A CHURCH MEMBER.

Rev. Carl L. Attig, of Big Rapids, Michigan, has done a good service to his people by showing them how they can become greater factors in the success of the church. He has recently sent out to his members a letter telling them what they can do and setting a day for a revival in church going. We give the letter in part because it shows how any pastor may arouse his people to definite service.

"You can mean much to the church as you mention it to your friends during the week, as you tell about it, as you invite them to attend with you. We are going to ask you to set apart NEXT SUNDAY as a day when you shall make special effort to come WITH A FRIEND as your guest, morning or evening or both.

"You can mean much to it as you also have a real part in at least one department of the church life other than Sunday services—the Sunday School, the Missionary Societies, the Ladies' Aid, the Adjutors or the Brotherhood. Will you not tie up to at least one of them?

"It will mean much to you personally. Its Christian fellowship will be a real inspiration. You will go into the week's work with a new enthusiasm. You will have a clearer outlook on life; you will find more good in folks; you will find every association of life purer and sweeter."

In the letter he enclosed a "Decision Card" listing thirteen definite things that his members could select from and check up.



# RELIGIOUS REVIEW OF REVIEWS

## CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

### NEWS.

Sherwood Eddy brings home from Czechoslovakia an account of the Protestant uprising in that new republic. In the past five months 200,000 people have joined in the movement. They make a complete break with Roman Catholicism, worshipping in their own vernacular, abolishing priestly celibacy and opening the Scriptures to all. Bohemians have been notoriously sceptical. Their scepticism represented a reaction from the coercion of the papal regime that was forced upon them at the time of the martyrdom of John Huss five hundred and five years ago. For five hundred years they have been opposing the vicious clerical system of Austria-Hungary which has choked and smothered liberty and dictated its own will to the individual conscience. It is not surprising that in reacting against the only church they knew these Bohemians should have reacted radically against religion itself.—The Christian Century.

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Not long ago a Chinaman died at the age of one hundred years. When this man was born, there was not a Christian in the country; when he was thirty-five years old, there were only five missionaries at work in China; when he had reached fifty, there were only fifty Protestant Christians; but, when he died at the age of one hundred, there were two hundred thousand converts.—Christian Endeavor World.

\* \* \*

The Crown, freeholder of Regent's Park Chapel, where Dr. F. B. Meyer and other eminent Baptists have ministered, having given notice that eighteen months hence the ground rent will be raised from \$325 to \$4,750, and a premium of \$2,500 demanded, the church will have to move elsewhere.—Christian Century.

\* \* \*

The official record of names in the cabin of the Mayflower in 1620 was as follows, says an article in the November issue of Boy's Life: Isaac Allerton, John Billington, John Carver, James Clinton, Richard Clerk, Francis Cook, John Crockston, Edward Doty, Francis Eaton, Thomas English, Moses Fletcher, Edmund Fuller, Samuel Fuller, Richard Gardiner, John Goodman, Stephen Hopkin, John Howland, Edward Mergestow, Christopher Martin, William Mullins, Degony Priest, Edward Leister, John Rigdale, Thomas Rogers, George Soule, Miles Standish, Edward Tilly, John Tilly, Thomas Tinker, John Turner, Richard Warren, William White, Thomas Williams, Edward Winslow and Gilbert Winslow.

The names of the servants aboard the "Mayflower" as recorded in the official reports are as follows: Carter, Cooper, Ely, Holbeck, Hooke, Longemore, Latham, Minton, Moore, Prower, Sampson, Story, Thompson, Trevore and Milder.

\* \* \*

That was an historical moment when Sir Herbert Samuel, the High Commissioner for Palestine, landed at Jaffa to take up his duties of first Jewish ruler in Palestine for millenniums. The Maccabean describes it:

"The thunder of the cruiser's guns awoke the echoes seventeen times as the High Commissioner left her deck, and shortly the strains of 'God Save the King' from the military band upon the quay announced that he had set foot on shore, and the shore battery rendered a responsive salvo of ten guns. Sir Herbert was in full ceremonial dress, white, with gold-braided collar and cuffs, a sash of purple, a court sword at his side, and on his breast glittering stars of his orders—a figure of dignity and of power. The guard of honor was inspected, the consuls, civic representatives and the members of Zionist Commission introduced, addresses of welcome delivered. The High Commissioner responded briefly but eloquently, with the assurance to hold evenly the scales of justice in this old land which is ever a new land. So through the streets, thronged

with welcoming citizens and two solid walls of fixed bayonets, the High Commissioner ascended to the Mount of Olives, where General Bols bade him welcome, and departed."

Some days later Sir Herbert attended synagogue with his staff, and himself read the passages for the day. They were thrillingly apposite in the light of the great historical tragedy of Israel—that from the law being Deuteronomy 3:23 to 7:11, repeating the final exhortation of Moses, and the other from "the Book of Comforts," Isaiah 40:1-26, "Comfort ye, comfort ye my people, saith your God," the words of cheer which closed an earlier exile.—Record of Christian Work.

\* \* \*

The Committee of Congress investigating Japanese immigration says that there are at present seventy-six Buddhist temples in California.

\* \* \*

A long prayer at home, heard mostly by God, availeth more than a long prayer in public, heard mostly by the congregation.

\* \* \*

The 30th anniversary of the founding of the Baraca Class Movement was recently celebrated in Syracuse. The Baraca's world-wide membership reached the million mark just before the war with 13,000 chartered classes. Through the Baraca, and its sister class, the Philathea (for women), thousands of young men and women have been won to Christ and into the church. The classes are adapted to every denomination and already exist in most of them. They emphasize loyalty to the Bible, the Bible school and the church.

A request addressed to the headquarters of the World-Wide Baraca-Philathea Union at Syracuse, New York, will bring free literature descriptive of these classes, suggestions for organizing, and related information.

The founder, Mr. Marshall A. Hudson, is still living.

\* \* \*

The Berean Band Movement for Scripture memorizing is taking hold in many parts of the country. Branch bands have been organized in twenty-five states. With the rising tide of lawlessness and godliness menacing the home, school and state, even non-Christian leaders are emphasizing the need of knowing the Bible as the only antidote to society's growing evils. The learning of one new verse a week is the chief requirement of the Berean plan. The 1921 lists of verses are now ready and will be supplied together with full information and other free literature by The Berean Band, The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

\* \* \*

Fill St. Louis with Russians, San Francisco with Italians, Milwaukee with Austro-Hungarians, Philadelphia with Jews; group them all together in the New York metropolitan area and the sum will represent only two-thirds of the foreign-speaking peoples and their children who live in the foreign quarters and congested sections of New York. This city outranks any other in the world in its Negro population.—Quoted in Pittsburgh Christian Advocate.

\* \* \*

Major Webb, the eminent lung specialist of Colorado Springs, a member of the War Tuberculosis Board, who has examined and tabulated the symptoms of 3,288 tuberculosis soldiers, says in a paper in the American Review of Tuberculosis:

"There can be no doubt that the inhalation of cigarettes produces ronchi (bronchitis)."

The following table shows the effect of various tobaccos:

	Free from ronchl.
Non-Smokers .....	73%
Light Smokers .....	17%
Smokers (Bull Durham)—Moderate .....	14%
Heavy .....	9%

Smokers of other brands of tobacco suffered somewhat less, from 18 to 46 per cent being found free from ronchi.

Here may be found, perhaps, an explanation of the great prevalence of pneumonia in the cantonments, where it proved to be one of the most active causes of death.—Bulletin of Trinity M. E. Church, Wichita, Kansas.

\* \* \*

The real "yellow peril" for America is not the Jap question."

That there is an enemy within our borders upon which Japan is relying as an ally in her plans for world supremacy is beyond question in the face of published documents. In 1900 Japan passed a law prohibiting tobacco for any one under twenty years of age. The Hon. Mr. Nemoto, in urging the bill, said: "If we expect to make this nation superior to the nations of Europe and America, we must not allow our youth to smoke."

"Japan expects to become superior to the nations of Europe and America by raising up a generation of strong men, free from the tobacco habit, while our rivals permit their youths to be weakened and demoralized by tobacco."

The best guarantee for peace for the United States is to keep our manhood up to such a high standard of efficiency that no foreign power will dare, even though it should desire, to make war against us. The one thing that would most certainly invite assault from without would be a continuance of the present conditions, with the young men of America deteriorating in physique and mentality, as was so startlingly revealed in the examinations of our young men for war service, while those of some other nation are ascending in physical and mental efficiency.

America must slay Kaiser Nicotine, and not permit this enemy to become an ally with any force or power to stand in the way of our national progress, usefulness and happiness.—Will H. Brown.

#### \* \* \* GENERAL

V. Blasco Ibanez, the Spanish novelist, gives his opinion of the much-discussed materialism or idealism of the United States, thus:

Meanwhile, the United States, the native home of materialism, and with no pretense to idealism, has written pages of history that are almost romantic. America has fought wars, and exposed herself to danger for things that in reality were not "practical" at all, for mere sentiments, mere ideas. In the Civil War she dug deep into her own flesh and bled herself to the point of death over the question of racial adjustments and individual freedom. And in the recent war she sent millions of men across the ocean with all the vast equipment required in modern fighting; and this she did with no purpose of territorial conquest, and no thought of an indemnity, but out of pure "idealism," a desire to guarantee the future of humanity and the present of weak nations. Don Quixote himself could not have done a more quixotic thing.

The United States is a practical and materialistic people, and on this national trait American power in the world is based. But the United States becomes an idealistic people the moment a crisis in human affairs demands heroism and idealism. And this will be the grandeur of America in history.

The difference between the two extremes of conduct is this: Peoples, like individuals, need to make a living day by day; but they do not feel that need of dreaming, of imagination, which the individual is always hungering for. That is why the United States is materialistic in its every-day life, but idealistic at least once in a generation. Besides, idealism is an expensive luxury. The richest of nations cannot afford to indulge in it too often! It costs money, it wastes energy, and it involves danger. After one idealistic debauch, a nation must rest and sleep it off, so to speak, and store up strength and enthusiasm for the next one. Nor are rest and recuperation the only thing required. It is necessary, also, to forget. Read "Don Quixote" again. You will see that idealists, at the end of their heroic rampages, are rewarded with general ingratitude, with lack of appreciation.—The Literary Digest.

#### Churches Should Tell the Truth

The ethical element in the creed of the advertising clubs of America is very strong. The motto of the national organization is "Truth." Unless advertising is honest, there soon would be no advertising. It has been the work of some advertising experts to root out the dishonest element in the columns of the various periodicals. The churches are sometimes represented by advertisements that would meet the condemnation of the experts in the art of publicity. When a congregation announces that it is a friendly church and yet provides no way for greeting and winning strangers, it has sinned against the code of good publicity men. There was an old method of fulsome announcement of a new minister in a community which was misrepresentation pure and simple. The reports of a great crowd at a church that was but a little more than half filled can be branded as pure falsehood. It does not pay to advertise an inferior article. Only staple goods can reap the full advantage of a publicity campaign. The publicity of the church should have for its motto, "Truth."—The Christian Century.

\* \* \*

One could not turn away from these conferences, such as the Geneva Conference on Faith and Order, without reflecting how impossible it will ever be to expect anything like outward similarity among the Christians of the world. Influenced by varying forms of governments, separated by languages that carry varying contents and breathe unlike emotions, isolated by seas and ancient prejudices, having unequal contact with the currents of world thought, and differing widely in culture, we must not be disappointed in the long delay of a fond idea. But we shall discover something infinitely more precious; a common yearning for a lost world, and a common devotion to Him who is forever "Son of Man"—son of all mankind. There will come a unity of Christian speaking, a unity of Christian ideas, and a unity of endeavor among all Christ's followers the world over. This must come, or the scepter will pass from the church.—The Christian Century.

\* \* \*

The Rev. William Swenson, pastor at Humboldt Park, Chicago, states that a letter from a missionary in Siberia informs him that the Bolsheviks are printing and spreading the Bible in Siberia at flat cost of distribution. If this is the new propaganda of this remarkable body, we shall all breathe easier. "The entrance of thy word giveth light," and what need of it has darkest Russia at this hour!—Northwestern Christian Advocate.

\* \* \*

Spiritually bankrupt and financially insolvent.

That about expresses the condition of the world after its emotional debauch. Drunk on the wine of economic fallacies, the new day that was to usher in the glad era of no work wherein all men are brothers brings but a headache. Elijah's ravens have quit the job, and a befuddled and befuddled mankind is facing the distressing alternative of starving or going to work. The silk shirt period has passed, and no longer is the fatted calf being killed for returning prodigals who strut and fume and complain of the service. People who bought silvers and forgot to pay the grocer are lambasting the government, or the capitalists, or whatnot, but they haven't yet had to walk far enough or go hungry long enough to be brought to a realization that their trouble lies largely within themselves. The wrong viewpoint. Too much listening to the mischief makers who were educated in a lopsided way and who look with disfavor upon the general scheme of things as it was laid out by the Almighty. Too much jazz, and too little prayer; a full belly, and an empty head.

What a sick world needs just now is an old-fashioned religious revival and a baptism of pentecostal fire. A little more regard for the sacredness of contract, and then a lot of self-denial and intelligent expenditure of both time and money.

Kick out the sociological quacks, read the Sermon on the Mount, and go back to work. All will yet be well—for those who survive.—Editorial in The Business Chronicle of Seattle, Wash.



# Lights and Shadows on the World Growing Better

## IS THE WORLD GROWING BETTER?

**Bishop W. M. Weekly, Parkersburg, W. Va.**  
A great many people are quite anxious as to whether the world is getting better or worse. And it is a most serious question.

I think it fair and safe to say that, in some regards, things are getting better; in others they are growing worse. But the question is, which fact preponderates? Does the good over-balance the bad, or does the evil outweigh the good? And what is their relative progress? Let us do a little analyzing and philosophizing, and thus set one side over against the other by way of comparison.

1. We have gained immensely of late in this country by abolishing the liquor traffic. Thank the Lord for such progress, even though the fight was won largely on economic grounds... The effects will be far-reaching along some lines.

2. Our educational facilities are expanding and improving all the time.

3. Humane institutions are on the increase in this and some other countries, which means a growing interest in the poor and helpless.

4. Other humanitarian movements, such as we have in the Red Cross and similar relief organizations, are also doing heroic service.

5. Equal suffrage is an assured fact in this and other lands. Women will hereafter speak at the ballot box. This is a most hopeful indication.

6. There is an evident tendency among Protestant churches toward federation and closer co-operation—a movement confined largely to the United States and England.

7. We have more and better church houses and parsonages than ever before, and the number is increasing yearly.

8. Science has banished many human ailments and greatly aided public health, in some respects.

9. The abolition of child labor and the pensioning of widows with families in some of the states, is a noble upward step.

10. The outlook for world-wide democracy is most encouraging. Imperialism seems to be a thing of the past, except over on the Tiber.

Yes, there are many things which denote progress, and they are the legitimate products of Christianity. Let us make the most of them. The strides made in education, in the sciences and in self-government in the last few decades are marvelous, and pregnant with meaning. What gratitude should be ours!

Now the other side. And let us face it bravely and honestly.

1. Were partisan politics ever more bitter and disgraceful than at this time? This question applies to all the leading nations of the world.

2. Did the nations of earth ever so thoroughly distrust each other as they do now? See incriminating speeches recently made in our own Congress against England, Japan and France, as well as against Germany and her allies.

3. Did greed—profiteering—ever stalk forth in such hideous, heartless form as it now assumes?

4. Did labor ever exhibit as much unrest in all the past as it has of late? Scores of strikes every month—364 last July?

5. Were capital and labor ever so far apart as they seem to be at this moment?

6. Was anarchy ever so widespread as it has become in recent months?

7. Were our national laws ever so despised and defied by multitudes as they are these days?

8. Was the holy Sabbath ever so grossly ignored and violated as at this moment?

9. When were there ever as many divorce cases in the courts as there have been of late? And the number is increasing.

10. When was parental control so loose and meaningless?

11. When as many reckless, disobedient children?

12. When as few family altars?

13. Did adultery ever hold as many men and women in its slimy coils as it does this hour?

14. When did venereal diseases affect so many—even boys and girls in their teens—as they do in these days of so-called human betterment?

15. Was it ever as dangerous for parents to send their girls and boys to the high school as it seems to be now? Ask the doctors what they think and know about it.

16. Were theatres, dance halls, and the like ever crowded as they are in this year of grace?

17. Was the cigaret habit ever so repulsive, vicious and threatening as of late?

18. Did the rich ever try harder than now to add to their riches, and the common people spend more for mere gratification?

19. When did the churches ever have as loose hold upon the masses as they have today? The few frequent God's house; the many stay away, and are absolutely unconcerned about things divine!

20. When were the churches and preachers as much unsettled in doctrine?

21. Was there ever a time when the pulpits, generally, were as slow to rebuke sin as they are of late?

22. When did as many preachers go to movies, theaters, clubs and so forth, as may be found in such questionable resorts in this day of grace?

23. When were the doctrines of the Bible ever ridiculed and rejected by the colleges as they are in this late year of our Lord?

24. When were there as many indifferent, semi-skeptical professors teaching in Christian colleges as may be found these days? No microscope needed to locate them.

25. Was it ever so difficult before to get young men into the ministry?

26. Is there not a tendency to transfer the emphasis from religion to culture? Then does not culture need Christianizing?

27. When were the masses ever so confused over what salvation means, and how to obtain it, as they appear to be at this time?

28. When, in the last hundred years, were more un saved people received into the churches than during the last decade? Nothing is more ominous and discouraging. This loosening up in fundamentals, this letting down of the bars, and this lowering of religious standards, is the bane of the churches. It is the greatest of all threatened dangers. It is possible for a church to utterly break down under self-imposed burdens and to become hopelessly handicapped by its unregenerate communicants.

29. When were there ever as many unreached, unevangelized heathens as could have been converted January 1, 1920?

30. When did this old world ever experience as much hell as it has in the last six years?

31. When—but I pause. Are things getting better or worse? Which way is the world headed headed? We want light, if light there be.—Religious Telescope.

## LIGHTS AND SHADOWS IN AMERICA.

**Rev. Wilbur F. Crafts, Ph. D.**  
**Superintendent of the International Reform Bureau, Washington, D. C.**

Preachers who make their New Year's Day message all light or all dark will neither tell the whole truth nor do their whole duty. There are dark clouds both in the backward look and the forward look that should be painted as black as they really are, without fear or favor.

Two years ago found us at the triumphant end of two wars, one against the Kaiser, the other against the Kaiser's big brewers in our own land. Our people seemed to have displaced the old triumvirate of Appetite, Greed and Lust by a new trinity of Service and Sacrifice and World Patriotism. We were leading in a world treaty to end wars, and at the same time moving to extend prohibition to the world, fully recognizing that a faithful enforcement of national prohibition in our coerced big cities would be the supreme argument for its adoption elsewhere.

In the two years since that great time we have "scrapped the League of Nations"; exchanged sacrifice and service and world patriotism for profiteering by capital and labor, and a narrow nationalism for selfish epicureanism in the general public; and, by neglect of the churches to rally due support of prohibition by citizens, which the enforcement officials requested, we

have allowed such wholesale and open violation of prohibition in the sight of the world as makes the success of prohibition a question in foreign lands where the fight is on.

We are verily guilty of European wars because we have played politics with the treaty of peace for two long years; and we are also guilty in that Scotland's vote on local prohibition wins only ten towns out of forty-eight. "Four wards dry in Glasgow" means little, for trolley rides there are very cheap.

#### **Gambling and Pugilism Reviving**

Gambling and pugilism, almost exterminated in our land before the war, have also been allowed to come back in force. Kentucky, New Jersey, New York and Massachusetts have legalized prize fights and in Illinois—indeed in every state legislature that meets this winter, those who sacrifice the public good for money whenever permitted will fight hard for the licensing of pugilism. The hoggish greed of our overpaid base ball idols, who sold the World Series of 1919 to gamblers, is but a glimpse of the nationwide hog pen of gambling, which is extending even after such an exposure, that should have proved the signal for its swift and full suppression.

#### **The "Sex Appeal."**

The social evil is also coming back in thousands of automobiles and hundreds of hotels, despite the demolition of red light districts a few years since in a score of states by injunction laws. One of the first uses of woman's new political power should be to deal severely and decisively with the increasing number of hotels, at both ends of the scale, that are used freely as assignation houses. "Will you have a woman in your room?" is now a common question to unattended men who register in our most palatial hotels. Most of all, woman's clubs should cut off the incitements to lust of the "daring costumes" American women allow Paris to foist upon us, by appointing an American commission to devise standard American costumes, especially for school girls and business women. The "sex appeal" in dress is defended when applied by a marriageable woman to marriageable men, but what shall be said of the daily "sex appeal" of the half-clad stenographer of an employer who is a husband and father? And what are enfranchised women going to do with the teaching of seduction through the uncensored vampire women of the screen? And what will they do with the new barnyard dances, which are but tableaux of adultery?

Even of the clean amusements our people are taking a dangerous excess that is making us one of the "child nations." In the week preceding our most important election, in this great Mayflower Year—an election calling for the careful study of the League of Nations—many, if not most of our voters, were devoting their time and thought chiefly to football and Halloween pranks, as previously they had missed participation—two-thirds of them—in the most decisive primaries because absorbed in summer vacation amusements. The high pleasure of reading history, never more needed than now, is almost unknown. "The best sellers" are mostly novels, "erotic, neurotic and tommyrotic."

New Year's day might appropriately be preceded by a day of fasting and prayer, in which we should repent of individual selfishness, and of the failure of both church and state to realize their supreme objective, the Christianizing of internal relations. Confession should always precede thanksgiving, that repentance and forgiveness may be included among these things for which we give thanks.

#### **Signs of Promise.**

What encouragements lighten the lowering New Year's sky? First and most of all, the fact that ten of the world's leading jurists, who held an official conference at The Hague June 16 to July 24, under appointment by the League of Nations, unanimously agreed on four things: 1. A draft scheme for a permanent court of International Justice, supplementing the Court of Arbitration established. 2. The continuation of the Hague Conference, the next one being called a "Conference for the Promotion and Extension of International Law." 3. A recommendation of the establishment of a "High Court of International Justice," composed of one member from each country participating, authorized to

define and try crimes against international public order. 4. The re-establishment at The Hague of the Academy of International Law.

Out of these agreed propositions a new League of Nations may arise, unless the present League, with due reservations, is soon agreed upon. In any case, all whose patriotism is not of the Pharisee's narrow type, that hates every other land and invites hatred in return, should urge a speedy agreement of President and Senate on some world federation that will bring present wars to a righteous end and prevent the starting of others.

As to prohibition, the re-election of 220 national legislators who voted for the Volstead enforcement act, and the election of many more new drys, gives assurance that act will not be weakened, and encourages us to gather at opening of Congress to strengthen it. The so-called Christian governments are also awakening to the disgrace of allowing their nationals to debauch China with smuggled opium. This gives us encouragement for a final, decisive chance. Petitions should be adopted for effective amendments of both laws, to be sent by deputations to Senators and Congressmen at their homes in Washington. For this we rely chiefly on the new women voters, twenty-seven millions in all, who have had more schooling than men and study more carefully the great patriotic issues.

This coming of women to the kingdom at such a time as this is indeed our chief subject for thanksgiving. We have had a series of auto-cracies: King George, King Cotton, King Alcohol, and railroad kings, ruling contemporaneously; King Labor since the Adamson law was enacted; but now we have a new royal family, that will displace corrupt autocratic politics and other social evils, "King Everybody and his wife."

The princes of this new royal family are in our schools today, and must be prepared for unselfish service of the nation and the world by maintaining the three most influential American institutions: daily Bible reading in homes and schools, and the quiet Sabbath devoted to the restful joys of Christian altruism.

#### **LIGHTS AND SHADOWS ON WORLD GROWING BETTER.**

##### **What Saved England.**

Our land is seething with unrest, and thousands of remedies are prescribed. It is for us to proclaim the gospel and ethics of Jesus Christ. That, and that only, will save our nation. The final remedy is with the church of Jesus. When we go back to the industrial revolution when England ceased to be agricultural and people rushed to the great industrial centers as the result of the discovery of coal and the inventions of Hargreaves, Arkwright and Watt, and produced the conditions that perplex and vex us at this hour—all the conditions of unrest and peril that were in France and there resulted in bloody revolution that was supposed to usher in the golden age of equality and fraternity—all these conditions were in England. But we were saved from it when John Wesley went unwillingly to a society in Aldersgate street and heard Luther's Preface of the Romans read. He wrote in his diary under the date, May 24, 1738:

"I felt my heart strangely warmed. I felt I did trust Christ and Christ alone for salvation, and an assurance was given me that my sins were pardoned, and saved me from the law of sin and death."

Lecky says:

"It is scarcely an exaggeration to say that the scene which took place in that humble meeting at Aldersgate forms an epoch in English history."

How dark that day! Pitt talked of "thousands of bandits" eager to sack London. The moral life was at its lowest ebb. Religion had lost its power and ceased to be restrained. As Bishop Butler says, "Religion was the principal subject of mirth and ridicule." Immorality abounded in high life; drunkenness was regarded as no disgrace. The lower classes were simply pagan, herded together in densely-populated areas where law and order were practically unknown. But we were saved, and why?

Lecky supplies his explanation:

"Peculiarly fortunate was it for England that the industrial revolution had been preceded by



the warming of John Wesley's heart and the resulting religious revival which opened a new spring of moral and religious energy amongst the poor, and at the same time gave a powerful impulse to the philanthropy of the rich. The warming of that great heart was the epoch of English history."—D. J. Hiley, President Baptist Union of Great Britain.

#### Then and Now.

Dr. John Clifford, the veteran Baptist preacher, answers confidently in the affirmative the question, "Are There Grounds for a Reasonable Optimism?" Dr. Clifford sees these three grounds for a hopeful outlook: the purpose of God as demonstrated by the massed facts of centuries; the mysterious process of human life which vindicates the sacrifice of heroic men and women; and man's increasing greatness in capacity for faith and for endeavor in initiative and in daring.—Watchman-Examiner.

Sunday Schools are increasing at the rate of 14 per day for every day in the year, and the saloons are decreasing by over 30 per day. Who says the world is not growing better?—Armada Graphic.

We pass every day a reformed saloon room that six months ago displayed in large letters on its window, "A Full Glass, 5 Cents." Today the display lettering reads, "A Full Gospel Free." Cheer up, the world is growing better!

In a book upon English Hymns some idea is given of the relationship between Augustus Toplady and John Wesley. The latter said of the former, "I know him well, but I do not fight with chimney-sweepers. He is too dirty a writer for me to meddle with." He also called him "a lively coxcomb," and other epithets more forcible than polite. Toplady retorted by speaking of Wesley's "hatching blasphemy," and of his forehead, "petrified and impervious to a blush," and of his writing a "known, wilful, palpable lie." Such were the amenities between 18th century clergymen. And one of these men was the author of "Rock of Ages," and the other the translator of "Jesus, thy blood and righteousness." Imagine Dr. D. J. Burrell and Dr. Conwell writing about each other like that today!

#### Disastrous Effects of War.

In Cape Town, General Smuts, Premier of South Africa, who was the one living statesman at the Paris Peace Conference to utter "a genuine Christian manifesto on behalf of righteousness and forgiveness of foes," said:

"I met in Paris many Americans at the Peace Conference. They were fine men. I know how they feel. Never has there been such hatred in the world—never have people everywhere hated one another so much—never has hatred been so great and so deep. I know all about it. If the ministers of the gospel would cease preaching so much about personal salvation and think of the salvation of the world, they would help deliver the world from the mess it is in; and not only save others but save themselves. The preachers should stop preaching theology and with a broad view preach the gospel of love and forgiveness. That is the need of the world today."

[Men cannot be saved en masse. They may be baptized into a church, but that may not mean anything.—Ed.]

Elsewhere the writer heard a pessimistic strain, and he quotes several expressions of it: "Said a leading Wesleyan minister of New Zealand: 'We hope to be victorious—but the mass of the people are less eager to hear our message than ever before.' A well-known secretary of one of the Y. M. C. A.'s of the antipodes declared: 'I am sorry to say that many of our best men were killed; others who were good men before the war came back different from what they were when they went out; we can not reach them—they have gone wrong, they do not attend church. What else can we expect? They killed on Sundays the same as any other day—they played cards and gambled on Sundays—Sundays were not different to them from other days.'

"An active clergyman in Sydney said of the effect of the war: 'The strong men came back

stronger, the weak ones came back weaker. Our young men have returned, not with humiliation, but the reverse. They now have the idea that force is the means of settling difficulties.'

"A prominent minister in one of the larger colonial cities, speaking of the indifference to the gospel, said of a training-school for ministers that altho the amount of money in hand for bursaries exceeded many times over the calls for it, there had been only three applicants for scholarships in the past year."—Literary Digest.

#### Mr. Harding Turns to Prayer

What a man says first after he knows he is going to be President of the United States must be an illumination on the real character of the man. Confronting a responsibility so immense and so sobering, no man could in that first mighty moment groom himself to pose in an assumed role. The most consummate actor conceivable would be himself at least until he had become accustomed to the new honor. And it is a pleasure to say that President-elect Harding under this test reacted with a sentiment which evokes confidence in his sincerity of soul, his sobriety of mind, and his purity of purpose. The religious note in his first utterance after election rings true and encourages the strong faith that the occupant of the White House for the next four years will not lose sight of God's will nor forget his need of God's help. Mr. Harding said:

"I am not exultant. It is all so serious. The obligations are so solemn that instead of exulting I am more given to prayer to God to make me capable of playing my part."

That prayer of the president-elect every Christian man and woman in the whole nation should certainly join. Intercession for the President of the United States ought to be the invariable daily habit of every praying American, and an unfailing part in every religious service held anywhere in America.—The Continent.

#### Exit God

Of old our father's God was real,  
Something they almost saw,  
Which kept them to a stern ideal  
And scourged them into awe.

They walked the narrow path of right  
Most vigilantly well,  
Because they feared eternal night  
And boiling depths of hell.

Now Hell has wholly boiled away  
And God become a shade.  
There is no place for Him to stay  
In all the world He made.

The followers of William James  
Still let the Lord exist,  
And call Him by imposing names,  
A venerable list.

But nerve and muscle only count,  
Gray matter of the brain,  
And an astonishing amount  
Of inconvenient pain.

I sometimes wish that God were back  
In this dark world and wide;  
For though some virtues He might lack,  
He had His pleasant side.

—From "Shadow Verses," by Gamaliel Bradford (Yale University Press).

#### Hard to Believe

"I like to think the world is growing better, but sometimes I get a jolt."  
"That's the way I felt when I read that the honor system was a success in the prisons but a failure in the colleges."

#### Songs That Cause Blushes

Mr. Kenneth S. Clark warns us of a "vigorous offensive" about to be prosecuted by the clubs. In "Musical America" (New York) he gathers up a sheaf of opinions, first quoting Mrs. Oberndorfer on the subject. She says:

"I have worked for twenty years on the theory that jazz and ragtime, in its original form, would be the basis of the future American school. But that is no reason why I cannot see that ragtime

and jazz, when vulgarized, are an actual menace to the life, morals, and education of young America today.

"When one knows that in one of Chicago's biggest and best high schools the students bought two thousand popular songs in two weeks, and that the committee of students appointed by the school found only forty which they considered fit for boys and girls to sing together, don't you really think something should happen to awaken American parents to their responsibilities?"

"In a Middle-Western city where I had been giving talks in which I attacked the evil popular songs I said to the manager of a music-shop that I hoped I had not hurt her business. She replied, 'If I could help you in this campaign I'd give up everything else in the world to do it.' She told me that 75 per cent of her customers were high school boys and girls who bought nothing but trash, and she said that they blushed when they asked for it."—Literary Digest.

\* \* \*

### Three Thousand Dollar Electric Sign

Union Methodist Church, of New York, has recently installed a monster electric sign at a cost of three thousand dollars. On the night when the sign was dedicated the main auditorium of the church was filled for the first time in years. The enterprise has attracted a nation-wide interest as may be seen from the fact that checks have been received from various parts of the country to help in paying for the sign.

\* \* \*

### From Altar to Dance-hall

Not long ago Dr. Leighton Parks, rector of the fashionable St. Bartholemew's Protestant Episcopal Church, Borough of Manhattan, said:

Young girls who only a year or two ago knelt, that the chief pastor of the church might lay his hand on them in blessing and pray for their continuance in a noble life, are learning shameful dances from shameful people. There are a half-dozen persons in this church who could bring that thing to an end by letting it be known that they will not let such people into their houses, nor frequent the houses of those who admit them. Parents have failed in duty, and the young people have not themselves yet risen to the sense of responsibility for the social life of which they are a part.

\* \* \*

### Illiteracy.

"According to the best estimates," says a writer in Everybody's for July, "about ten million, or more than one-tenth of our population over ten years old, can not read or write English—a number greater than the whole population of Canada; greater than the whole population of the South in the Civil War; greater than the combined populations of fifteen of our states. And of this number, fully half can neither read, write nor speak English. In some cities, such as Passaic, New Jersey, or Fall River, Massachusetts, these strangers number a sixth or more of the population.

More than fifty-eight per cent of the people who make our steel and iron, more than seventy-two per cent of those who make our clothes, more than eighty-five per cent of those who refine our sugar, are foreign born. And nearly all of them cannot read or write English, and at least a quarter of them cannot read or write their own language. Six hundred and twenty thousand of the million who mine our coal are foreign born, and four hundred and sixty-five thousand of these come from non-English speaking races, with but the slightest ability, if any, to read the English language."

\* \* \*

### Press Notice of a "Moving" Picture— "Twin Beds."

Mr. and Mrs. Carter de Haven make their debut as feature producers in a screen adaptation of Margaret Mayo and Salisbury Field's famous farce of the same name. The piece has been very well done and should register a hit with those who see it. The offering carries so much incident that the snappy dialogue of the stage version is not missed. To some the piece may be cited as being a bit risqué, but this is only contained in the title. The plot concerns the misadventures of two married couples who are extremely friendly. The husband of one and the wife of another are too friendly for their

better halves, with the result that suspicions are aroused. The less flirtatious pair urge their spouses to move out of the neighborhood, but it happens that they all find habitation under the same roof. The flirtatious husband comes home one night intoxicated and thinks that he has entered his own apartment, but in reality he jumped into the apartment of his flirtatious friend. When he awakes in the morning, his troubles begin. Trouble which takes a deal of explaining to bring order out of chaos. The De Havens have not missed an opportunity to make this picture a sure laugh-getter all the way.—Cleveland Press.

[This is a sample of what our children see once a week at the movies.—Ed.]

\* \* \*

### Religion Vs. Luxury.

Some criticism has been directed at the churches for their great money-making drives of the last year or two, but we are reminded by The Congregationalist and Advance that there has been a vast expenditure in other directions. The statistics compiled by Miss Edith Strauss, head of the Women's Activities Division of the Department of Justice in the High Cost of Living Campaign, show, we are told, that the total average expenditure of the people of the United States annually for luxuries is \$8,710,000. Taking this sum as authentic, the average family spends about \$7 a week, or \$348 a year, for luxuries. In more detail:

"There is included in the total amount \$2,110,000,000 spent by the male population for tobacco. Of this sum \$800,000,000 is spent for cigarettes and an equal amount for loose tobacco and snuff, and \$510,000,000 for cigars. Automobiles are put in this list as luxuries with an annual total expenditure of \$2,000,000,000. The total amount spent for candy is \$1,000,000,000; for chewing-gum, \$50,000,000; for soft drinks, \$350,000,000; for perfumes and cosmetics, \$750,000,000; for furs, \$300,000,000; for toilet soaps, \$400,000,000, and for pianos, organs and phonographs, \$250,000,000. It seems that not all of these articles could strictly be classed as luxuries, but many of them are. Why not spend more of our money for real religion, which is never a luxury, but an absolute necessity?"

\* \* \*

### To Aid Starving Preachers in Hungary.

That most of the Protestant clergy of Hungary are in dire need of the necessities of life was the statement of John Pelenyi, delegate from the evangelical churches of Hungary, to the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America at a meeting of that body in New York last week.

To meet the most urgent needs of many Protestant ministers who have been without salary for a year or more, the Commission voted the immediate forwarding to Hungary of \$25,000, and will send a deputation to Hungary at the earliest possible moment to investigate conditions there.

Mr. Pelenyi reports that there are 4,000,000 Protestants in Hungary, mostly Presbyterians and Lutherans. Their chief strength is in the Transylvania, where their churches have existed from the time of Luther and Calvin.

\* \* \*

### Islam Welcoming Christianity.

"Apostates from Islam have become apostles" in the Near East. Some of the lesser gods and priests have had their day, and Moslems are welcoming the gospel of Christianity, writes Dr. Samuel M. Zwemer, from Cairo to The Intelligencer (Reformed).

Lord Radstock, a British Y. M. C. A. officer, who delivered evangelistic addresses in the towns and villages of Egypt, concludes that "the present opportunities for evangelism among Moslems are unprecedented." The doors that once were only ajar are now wide open. Theological discussion has taken on a new phase, and today "we see the character of Jesus discust in the daily press; his sinlessness vindicated by old-fashioned Moslems against the attacks of the New Islam rationalists." It is further encouraging that—

"From the school children to the sheiks of the Azhar all classes of society are facing as never before the fact of the Christ. In a new ency-



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and ten more prizes of \$5.00 each, and in addition we will give five No. 4 Bulletin Boards valued at \$9.50 each.

Instructions to those who enter the contest, which is open to all users of church bulletins, and those who will ask their church officials to purchase church bulletins during 1921.—(Specify which class you are in.)

1.—You may submit two contributions of not more than 25 words each.—15 words is better and use simple and familiar words.

2.—These two may be

- a. Verse or text from Bible.
- b. A "Bullet" such as:

"Tourist Attention! The Road to Heaven. Turn to the right, and go straight ahead," or "Where are you going to live, when you die?"—"If others went to church no more than I, How long would it take this town to die?"

3.—Contest closes March 1, 1921, and the contest will be decided by the editor of The Expositor, and prize winners will be published in The Expositor for April or May 1921.

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clopeidia published in Cairo by a Moslem scholar the article on Jesus Christ contains a remarkable tribute to his majesty and influence on history. Officially, the Moslem creed still denies the atoning death of our Saviour. The stumbling-block of the cross still lies in the way of the inquirer. But the doctrine of vicarious suffering is no longer strange to the Moslem mind."

\* \* \*

The Curtis Publishing Company is offering the pupils of small town schools a De Vry projection machine as the "grand premium" for subscriptions to The Country Gentleman. There will be a choice of individual premiums for each subscription a pupil obtains and then when the pupils collectively have secured a certain number of subscriptions the projector will be presented to the school. If the pupils collectively fail to attain the "grand premium" mark, they will be given credit, in proportion to the number of subscribers obtained, toward the purchase price of a projector and if the school trustees, or the pupils' parents, make up the cash difference, the pupils will have the equipment for studying according to the visual education method.

The De Vry projector is so simple that any pupils can easily learn to screen films. The projector weighs about 20 pounds and can be set on a rear desk.

Once the school is equipped with a projector a wealth of free educational motion pictures will be at the teacher's commands. There are a number of educational films distributing agencies which lend instructive motion pictures free of rental the same as Carnegie Libraries lend books without charge. Parcel postage on the films is the only expense to the school.

Hundreds of DeVry portable projectors are now used in the schools of the larger cities. The Curtis Publishing Company is making it possible for the school children in smaller towns to have the same educational benefits as their city cousins.

Many portables are being used for educational purposes outside of schools. The Red Cross is using them to disseminate anti-tuberculosis propaganda. The Boards of Health in the South are using them quite extensively to teach health to the Negroes. Both the Red Cross and Boards of Health in many instances send out traveling movie "theaters" to reach people living far distant from a city where there is electricity. These nomadic movies are merely a Ford runabout. The De Vry experts have perfected a generator which is attached to the Ford engine. When the auto stops, the engine will run the generator, which supplies current for the projection of pictures.

\* \* \*

Four years ago in the center of Detroit's business section there was a church whose membership had largely moved away. Traffic roared all about it, thousands of busy people walked back and forth daily. But it was a "dead" church four years ago.

Today, Wesley Methodist Episcopal Church fairly throbs with activity. Classes and clubs meet every day, there is a lunch room, library, play rooms, dormitory for men, home for girls, social clinics, school of religion, everything to serve the community from a score of angles of interest. And at the religious service on Sundays, every pew is crowded!

Dr. John G. Benson installed a motion picture outfit in Wesley Church four years ago, among the first in Detroit to welcome the motion picture.

"When I first approached the film broker and asked for the best picture regardless of cost," Dr. Benson says, "I was met with amazement.

"Eventually, however, I was able to get together a selected list of pictures, which I carefully consored, cutting out shooting, booze and other objectionable scenes.

"A pastor often relies on the advice of the film broker in making his selections. But the movie man hasn't the slightest idea of the church's needs and his advice, given in good faith, often proves disastrous to the pastor who depends on it. The International Church Film Corporation, which produces pictures for churches only, is providing complete programs of Bible stories, dramas, comedies, educational

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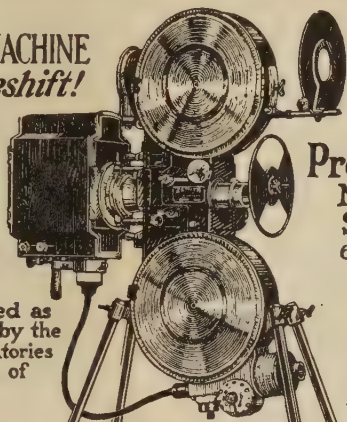
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and industrial reels, all written and filmed by people who know what the church wants and needs.

"There was no set admission charge for the picture shows in Wesley Church. Free will offerings were accepted. Soon contributions poured in. People felt that it was worth something to the community to have a place where a man could take his whole family and get a full evening's wholesome enjoyment for a quarter or less.

"The motion picture crowded our church, but we resolved to do more with the motion picture than merely pack the house. We became acquainted with the children, and through the children we grew to know the parents. We made a point of meeting newcomers. A number of the city's well known business men, interested in the church, came each week. Men who hadn't been in a church for 10 or 15 years were impressed to see business men whose names counted for something in the community, really interested in and working for the church.

"We put on a 'bang-up' picture program one night a week and used the movie as an educational aid in our class work, religious school, Junior Church. We didn't use it in the Sunday service, which, I shall always keep purely religious, a service of worship. But in every other branch of work, our mother's meetings, sewing circles, our parties, we found the moving picture added a distinct element of interest."

For New Year Culture.

Here is something to be cultivated in the New Year; something which must grow; cheerfulness, magnanimity, charity—fruits of the Spirit indeed, but fruits which need tending and culture lest the weeds choke them.

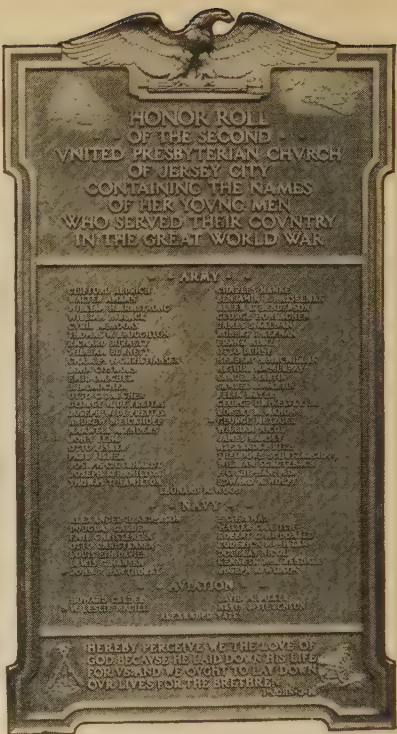
"Cheerfulness"—blessed spirit of sunshine; if only more of us would reflect its light and warmth into our daily living, how many domestic deserts would blossom as the rose!

"Magnanimity"—to think the best of others; to put the kindest interpretation upon their conduct; to be ready with the generous word of appreciation; to do our own part and share a brother's toll; to carry our own burdens, and still lend a hand; to fulfill the law of love to the "seventy times seven"—surely this needs cultivation.

And "charity"—that which "beareth all things, and thinketh no evil," yet is not conscious of itself as pity or forbearance or anything but love.

"The habit of holy silence!" What discordant notes we might be spared; how much less the wisest of us would have to repent of, and how often we might hear the counsel of the still, small voice if we did but cultivate the gift of gifts.—E. H. M.

Bishop Joseph C. Hartzell recently made an address before the St. Louis Methodist Episcopal Conference at Sedalia, Mo., in which he rejoiced over the increasingly cordial relations among the denominations, and commended all plans for the adjustment of differences where their work adjoined or intermingled in home or foreign fields. On the other hand, he said, denominationalism stands for the divine right of individual opinion, the basic and divine principle on which the Protestant Reformation was begun and developed and by which the world was saved from moral collapse. Protestant denominationalism is in the order of divine providence. Its great divisions and their marvelous success are the results of moral movements made successful by divine favor, as certainly as the sun shines. The tendency now, fortunately, among minor divisions is toward federation and actual union with larger groups. Our Lord's prayer that "they may all be one," when rightly interpreted, does not mean one organic corporate body governed by one polity, episcopal or otherwise, and in-



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cluding the whole church of all races and nationalities. The oneness intended is that of spirit and co-operation, with loyalty to our common divine Master, and a supreme passion for the redemption of all men. The true conception is, one world-wide flock with different folds, united in essentials, with charity in non-essentials, and brotherly co-operation everywhere. Such a union—oneness in diversity—is the only one possible, Bishop Hartzell declared. We have it in nature about us; and whatever of union we have in social or spiritual life or in government, is the outgrowth of that same universal law.

The future, the bishop continued, will probably bring actual unity between bodies of similar faith and church polity, but any general movement which attempts to unite organically all Protestant Christendom can only lead to momentous disaster.—Zion's Herald.

Salesmanship.

The manager and the sales' manager of the cutlery factory are having a conference. The latter asks:

"What's the best book on business ever written?"

"The Bible," is the manager's prompt reply. "Take the question of a proper approach, for instance. You and I know how important it is. I'll wager that half the sales our men lose are lost in the first two minutes of their talk. They get off on the wrong foot, they stir up antagonism or prejudice with their very first words instead of stimulating interest. Isn't it so? Of course it is. I'm going to give you two of the finest instances of superb approach in all history.

"A salesman named Paul arrived in Athens one morning in a very dilapidated condition. He arrived on foot, because he did not have carfare, and his costume was so ragged that you wouldn't have allowed him to handle our line for a minute. Moreover, he was little, homely, and rather squint-eyed. The line that he was pushing was about as popular as German measles in an English army camp. The city was overstocked with



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brands that had been used for years, and were regarded by everybody as superior. His brand had no advertising, and what few purchasers there were in the city were of the least respected class.

"Some opposition to go up against, wasn't it? Was he discouraged? Not he! He pushed his way right up to the center of the city, where the wise ones were gathered, and just for the fun of it they gave him a few minutes' time. There they stood, the most sophisticated audience in the ancient world, and facing them an unkempt, dusty little foreign salesman. They were ready to jeer at his first word. If he had said: 'I should like to interest you in something new in religions,' or 'How are you fixed for religions today?' they would have hooted him out of town. Religions? They had barrels of them unused. 'Instead of which he said what?

"Men of Athens, I want to congratulate you on having such a wonderful line of religions. For as I passed through your city I perceived that you not only had altars erected to all the known gods, but that you had even erected one inscribed, 'To the unknown god.' Now, it's a curious coincidence that the very God whom you have been worshipping without knowing him, is the God I represent."

"Can you find in all the world of sales literature a more adroit opening for a selling talk than that? If Paul had stopped at the end of that sentence they would have begged him to go on. They would have insisted that he show his goods and give his talk."

The other instance given is that of our Lord and the Woman at Jacob's Well.—American Magazine.

Echoes of the long contest over woman's position just closed are found in an entertaining article by Marguerite Arnold in *The Century*:

"Six women were chosen by certain American organizations to a great world anti-slavery convention held in London in the middle of the nineteenth century. When it became known in London that six women were crossing the seas, the agitation into which God-fearing Englishmen were thrown was simply tremendous. These women had addressed 'mixed' audiences, had petitioned august legislators, and had taken up 'masculine' drss! Was John Bull disappointed or relieved when the lovely Lucretia Mott, in her exquisite Quaker gown, with her high-bred manners and her royal ease, stepped calmly ashore? Yet reverend gentlemen began pointing out that their reception would be 'not only a violation of the customs of England, but the ordinance of Almighty God.' At that time only men had the power to summon the Deity to the ouija-board.

"The ladies were urged to withdraw. The lovely Quakeress stood firm. After a whole day had been spent in anxious debate, the women delegates were placed behind a bar and curtain for the remainder of the convention! Whereupon William Lloyd Garrison, delayed at sea, refused to take his seat as a delegate, and retired to the gallery.

"One English gentleman delegate to the convention was so unhappily affected that he was obliged to leave the hotel where he was comfortably quartered because those appalling Amazons were under the same roof."

## THE WORLD OPPORTUNITY.

(Continued from page 418)

downright earnestness. If ever men or women should be at their best and be true to their best selves it should be the students of the Des Moines convention, because we meet in the shadow of an incomparable world sacrifice. We meet at a time when the world is still on fire. I remind you that twenty-three wars are now actually being fought, as an aftermath of the great war. Whole nations are still stretched on a cross of suffering. The living God is moving among the nations. "Behold, I am recreating all things." Madame Guyon speaks of creative hours with God. It is a notable fact that the hours of greatest suffering have ever been hours of creation. How vitally important it is, therefore, that our souls be attuned to the voices and movements of our time.

Our spirit should also be one of responsive open-mindedness. Lord Bacon has insisted that "he who would enter the kingdom of the natural sciences must do so as a little child," and did not Christ press home the same principle when he said that "except ye become as little children"?

A spirit of courageous faith should dominate us all—faith in God, that he is, that he works, that the things which are impossible with men are possible with him—faith in the incomparable worth of the Christian gospel. Its wondrous scope embraces the whole human race in the entire range of its being, in all its varied relationships. It is because we believe that this gospel is going to work such great transformation in and through us here in the United States and Canada that we have unshakable courage to go forth with it into all the world. Above all, faith that God will use us. Let us prepare ourselves that God may send us back to overcome the evils of modern college life and out into our respective nations to conquer their social and racial injustices, cruelties and neglects and far on into the great open spaces of the non-Christian world to reveal his excellences and to communicate his power.

[Reprinted by permission from the Report of the Quadrennial Convention of the Student Volunteer Movement, held at Des Moines, Iowa, December 31, 1919-January 4, 1920. Copies of the complete report may be secured from the Student Volunteer Movement, 25 Madison Avenue, New York city, at \$2.50 per copy.]

# The World Opportunity

John R. Mott

We stand on the threshold of the greatest opportunity which North American students have ever confronted. It is characteristic of opportunity that it is passing. As the Arab proverb would express it, "The dawn comes not twice to awaken man." It is supremely important, therefore, that each of the 6,000 delegates here be in such attitude of mind and heart that he may both see and seize opportunity.

We have come here to get a commanding view of the new world. What a different world it is from that upon which we gazed six years ago! What an old world that was! How absolutely different is the world which we view today! It need not be pointed out that it is a shaken world. The old foundations were heaved and broken up and were found to be but shifting sand.

Parts of the world which but yesterday were regarded as most stable are still trembling. It is an impoverished and overburdened world. The backs of innocent generations will bend low in toil and sacrifice as a result of impossible burdens imposed by the recent war. It is an exhausted and overwrought world. The nerves of the peoples have been worn threadbare.

The world is still torn and embittered. Not only is there hatred between the groups of nations which have been at war, but there has been a falling out among certain of the countries which were united in the struggle.

More ominous still is that fact that in virtually every nation which was at war, and in neutral countries as well, there has come a great fissure or rift between different classes. The bolshevist movement has not been concerned with dividing the nations and peoples vertically into separate compartments, but rather has aimed to cast a horizontal cleavage across the entire human race, arraying class against class.

The world is still sorrowing and suffering. We need only remind ourselves of the 11,000,000 of graves filled by war. The physical sufferings continue over vast areas of mankind.

The world is confused and bewildered. However, even among the leaders of the nations give one the impression that they know the way. Reversing the terrible picture, we may, on the other hand, thank God that the world is plastic to a degree hitherto unknown. It may now be cast in new molds. It is a humbled world. What nation today gives one the impression of pride and self-sufficiency, that was true of not a few nations but six years ago? This suggests the hopeful fact that the new world is a teachable world. Wherever one goes one hears the three questions: How did we miss the way? What is the way cut? How long, O God, how long?

Wherever one looks one receives the impression that we are living in an expectant world. The most backward, depressed, oppressed and discouraged peoples seem to have their faces lifted with a new hope as they look toward the coming day. As trusted leaders

who have come to us from recent observation of nearly every land bring us their reports, and as we confer here with students of every race and people, the impression will become overwhelming that old things are literally passing away and that all things may become new.

We have assembled here not only to take the wide view of a new world, but also to receive a new challenge. God speaks to each generation of students. Never has he spoken with greater clearness and power than to this generation.

What a generation this is! I sometimes think that God has accomplished a hundred years' work in the past five years. We must quicken our pace. I would rather live the next five or ten years than at any other time in the world's history.

What is God's call to the colleges and universities of this particular day? It may be summed up in the one word, the call for leadership—leadership in the sense which Christ had in mind when he taught that he who would be greatest must be the servant of all. There comes to the students of our day a demand for a great and unparalleled offering of lives dedicated to the service of God and man. To use the language of Samuel J. Mills of over two generations ago, "Would that we might break out upon the non-Christian world like the Irish rebellion, 40,000 strong."

To what are the students of today summoned? Many of them are needed in industry, commerce and finance, to apply the principles of Jesus Christ to these great energies and to wield them in the interests of his kingdom. Others are needed in national and international politics, to Christianize the impact of our western civilization upon the non-Christian world. Men and women of the colleges are needed as investigators, thinkers, writers and editors, to master and interpret the facts of our day in terms which will command the attention and following of the masses of mankind.

Others are called to become professors and teachers, for, as the old maxim expresses it, "What you would put into the life of a nation put into its schools." The universities must furnish mediators, true statesmen, in this day of clashing and strife between classes and races and nationalities. Above all there must be a great uprising of young men and women who will become ministers of religion, missionaries, prophets and apostles with great social, ethical and spiritual concern and passion. In a word, the challenge will sound out through this convention to the student world of today for leaders of the forces of righteousness and unselfishness.

Or, in another and possibly a better word for these days, the call comes for builders of the new order. The period of building has arrived. Every American and Canadian student of wide outlook, unselfish spirit and constructive ability is needed. An added responsibility comes upon us, because of the startling depletion of the universities of Europe. Why





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- 4 And Jesus, full of the Holy Spirit, went away from the Jordan, and was carried by the Spirit into the desert,
- 2 to be tried under the Devil for forty days. And He ate nothing during that time; but on their completion He at last was hungry.
- 3 The Devil then said to Him, "If You are a Son of God, command this stone, so that it may become a loaf."
- 4 In reply to him, however, Jesus said, **IT IS WRITTEN, MAN SHALL**

Jesus then returned to Galilee with <sup>14</sup> the power of the Spirit; and His reputation spread throughout the whole of the neighbourhood.

And He taught in their synagogues <sup>15</sup> with the approval of all. He afterwards came to Nazareth, where He had been brought up; and, as His custom was, He entered the synagogue on the day of rest. And standing up to read, there was handed to Him <sup>17</sup> the roll of the prophet Isaiah. And opening out the roll, He found the place where it was written,

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did hundreds of thousands of the students and schoolboys of the nations with which we made common cause in recent years lay down their lives? They did so that their lives might become foundation stones of the new order. They laid down their lives with smiling faces. Why? In the first place, because they believed in their great, unselfish cause, and in the second place, because they trusted us. Their lives became foundation stones. Shall we not rear the superstructure?

We students of a continent have come together here to realize our unity and spiritual solidarity. Here, in the heart of North America, the radius of the convention gathers within its sweep well nigh 1,000 institutions of higher learning which have sent delegates representing every American state and virtually every Canadian province.

Especially significant is the union between the American and Canadian students, who are bound together by a common tradition in the deepest things of life—those pertaining to religion, language and laws; by the recent sacrificial experiences, through the blending of hopes and fears, of blood and tears; and, above all, by common responsibilities and destinies in the realm of the unselfish outreach of these two nations.

Our horizon widens as we look into the faces of the hundreds of our foreign guests. Looking southward, here are delegates from Mexico, Cuba, Porto Rico, Honduras, Venezuela, Colombia, Brazil, Argentine, Chile and Peru. Looking eastward, we find in our midst delegates from England, Scotland, France, Holland, Switzerland, Portugal, Italy, Scandinavia, Czecho-Slovakia, Greece, Rumania and Russia. Looking westward across Asia, we recognize representatives of Japan, Korea, Siberia, China, Siam, the Philippines, India, Ceylon, Armenia, Syria, and other parts of the old Turkish areas. Looking even farther afield, here are gathered representatives from different parts of the African continent and from far away Australia.

This lends the largest possible significance to the third purpose which has brought us together, that of realizing our unity. The rebuilding the world along Christian lines is so vast, so difficult, so urgent a task that it is hopeless to expect to accomplish it unless the coming leaders of all lands and races are brought into common understanding and sympathy and devote themselves to a common program. Coming together to accentuate the vital teachings and principles of the Christian religion, on which we are all agreed, inevitably tends to fuse us together. Rising up together into the mountain peak of a deep and inspiring Christian experience—a mount on which we see no man save Jesus only and an elevation from which we behold the kingdom of our Lord and his Christ—facilitates very greatly our coming into most intimate spiritual relationship to one another.

A convention conducted on the platform not of undenominationalism but of interdenominationalism, by which is meant that the students of each denomination or communion are free to preserve and develop and give largest expression to that which is most distinctive to

them, makes possible a larger, richer and more potent unity than a process which would seek to reduce us all to the least common denominator. Associating in united intercession insures triumphant unity.

We face here also stupendous tasks, tasks which are admittedly far too great for any of us working singly or along separate denominational, national or racial lines, and all this tends to push us in upon each other, that we may present at united front to a united opposition, a united ignorance, a united sinfulness, a united unbelief. God has some vast designs to accomplish through us unitedly—designs which far transcend in sweep and importance those which have ever assembled a North American student convention.

We have come apart, from every quarter of the continent, yes, and through the persons of our foreign guests, from every corner of the wide world, to receive a fresh accession of superhuman power. The past five fateful and tragic years have constituted a great process of exclusion. One by one the pillars of our so-called civilization, to which we have pointed with such confidence and pride, have crumbled and fallen at our feet, until at last but one has been left standing—Jesus Christ, the same yesterday, today and forever—never so unique, never so necessary, never so sufficient.

A power infinitely greater than our own is indispensable in order that the Christian religion may be made a triumphant reality in our lives. It is essential in order that we may bring the principles and spirit of Christ to bear upon the obstinate and pressing problems of our social, industrial, racial and international life. Only a gospel adequate to meet all the needs of all the peoples of all the world is adequate to meet the needs of any one man here or in any community to which we may return. It is highly important to afford just now to these two sister Anglo-Saxon nations, in the midst of their social, industrial and racial unrest, antagonism and strife and at a time of so much religious uncertainty and dissatisfaction, a fresh and mighty apologetic of the vitality, adequacy and conquering power of the Christian gospel.

If these four great objectives which have brought us together are to be realized; if this convention is to become a mighty force for the rebuilding of the world, then our lives must undergo reconstruction—reconstruction as to their outlook, as to their moving ambitions, as to their guiding principles, as to their animating spirit. What should, therefore, be the attitude and spirit with which we enter upon the boundless opportunity presented to us singly and corporately as members of this convention? After all, there are few really great days, great sights, great experiences in any life, whether it be long or short. What calamity could be greater than to miss the day of God's own visitation or to fall short of entering into a life-transforming experience or of catching what is literally a heavenly vision? What should be our attitude or spirit that we may enter the door which now opens before us? It should be a spirit of

(Continued on page 415)



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### THE LIMIT.

A certain sportsman went out for a day's rabbit shooting. He was not a particularly good shot, and so he got nothing; but since he was rather ashamed to return empty-handed, he bought a hare in the town on his way home.

He presented the hare to his wife, who, after responding with the usual congratulations, thoughtfully remarked:

"Do you know, it was a good thing you shot that hare when you did, John; it wouldn't have kept another day."